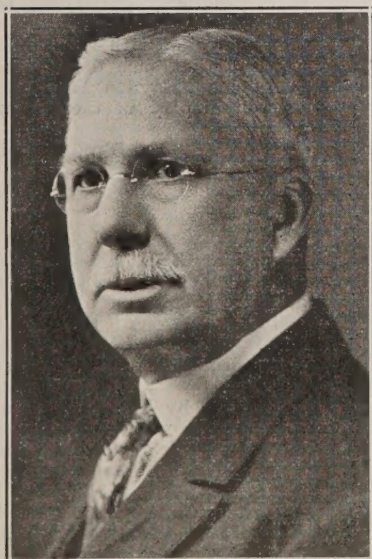
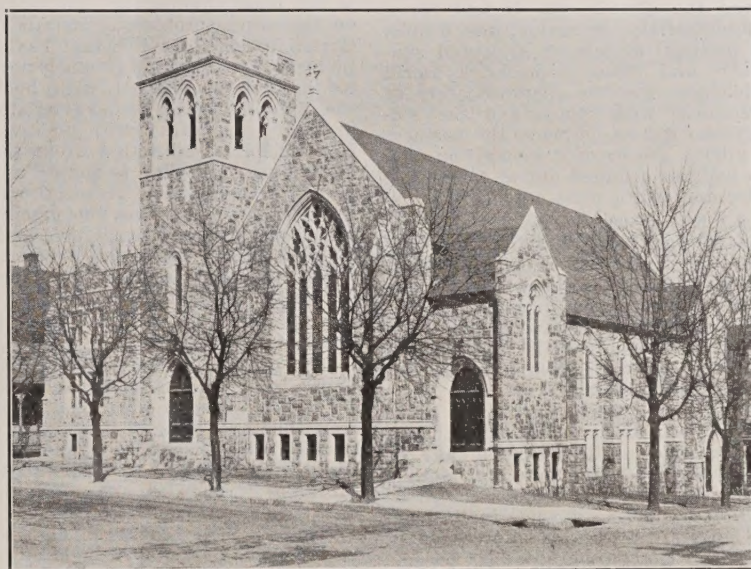


# REFORMED CHURCH MESSENGER

## *The Eternal Flower*

In Life's sweet garden of flowers  
One bloom forever grows;  
Beautiful, stately it towers,  
It's fragrance everyone knows.  
'Tis fair as the Rose of Sharon,  
Tho planted in earthen sod;  
Mother—the queen of Life's garden—  
Shares the very breath of God!

Jeanette Ritter Heller.



THE REV. HARVEY I. CROW,  
Pastor of Bethany Church, Bethlehem,  
since 1911.



BETHANY REFORMED CHURCH

Exterior and interior views of the beautiful new Bethany Reformed Church, Fifth Ave.  
and W. Market St., Bethlehem, Pa., the Rev. H. I. Crow, minister.

PHILADELPHIA, MAY 14, 1931



# ONE BOOK A WEEK

## MORALISTS AND MORALS

I have been greatly interested in noting the impression Mr. Walter Lippman's recent brilliant book: "A Preface to Morals", has made. Almost every book of a serious nature that I have recently read makes some reference to it and quotes it either to confirm or to refute. Both the appearance of such a book and the wide comment it has called forth reveal the fact that serious-minded people everywhere are greatly concerned over our changing morals and the new attitude toward morality in general. Many people had thought that morality was a fixed and unchanging thing. The Bible and the Church had given certain moral laws and precepts to us, told us what was right and wrong, and that ended it. Now we are beginning to realize that morality is not the simple thing we thought it was. The moral code of the Bible and the Church was framed for a very simple society, an agricultural people, a fixed political system of king and subject, ruler and ruled, and for a world where business was the simple dealing of one individual with others and the economic system was as simple as the business of the village grocer of a generation ago. Woman had not emerged out of the simple home life and youth were not heard from.

All this has changed. We have moved over into a complex civilization. Democracy has supplanted monarchical government. The industrial system has become vast and complicated. Business has become a big and impersonal mechanism. We dwell in vast cities. In most cities the home is disappearing and we are camping in one apartment after another. Women have taken their places beside men in the great world of action. Girls go to work and do not get married until twice the age of their sisters of the Victorian era, if they get married at all. Youth has asserted itself and is demanding a voice in the conduct of affairs. With this unprecedented and universal change morality has become a complicated and difficult problem. It is no longer the simple thing of previous generations. And along with this change in the problem has come an even more perplexing situation to the moralists, namely, the passing of all reverence for outside authority. The youth will not take his morals from his father, the father will not take his from the Bible or the preacher or the Church. (If he be a Catholic he will listen to the Church, for he considers the Church an expert in morals just as Medi-

cine is an expert in the laws of health, but even the Catholic Church is feeling the impact of the changed world as is evident to one who follows her literature.) But so far as the public at large is concerned the respect for all authority outside of experience is passing.

To meet these new problems we need very sane and sensible guides. The Church—with Protestants in the pulpit—has always been our chief guide in the realm of morals and of conduct. Is the Church still to be our guide, mentor and authority? Not unless it realizes the changes in the social structure which we have enumerated above and makes the mainspring of morality an inward prompting rather than an external authority, is the argument advanced by Dr. Ralph W. Sockman in his recently published and brilliant book: "Morals of Tomorrow" (Harper and Brothers). It is the most challenging and helpful book on this whole problem of morals from the Christian point of view that has appeared in recent years. It was much needed, for we have been deluged with books from the humanists and behaviorists which predicate a morality with no divine sanction, which dismiss God from the whole discussion. Morality is merely a question of self-determination or social well-being. Dr. Sockman recognizes the passing of old authorities but writes as a Christian and, to a Christian, faith and conduct are always intimately related. Conduct is an expression of faith.

I entitled this article: "Moralists and Morals," because Dr. Sockman warns us on every page of his challenging book that unless the moralists in the pulpit approach this whole question of morals in a different way they are going to lose their place as authorities and guides. Indeed the first chapter is devoted to "The Mistakes of Moralists." They are engaged in preaching conventions that must be obeyed instead of leading their hearers in high self-realization. The only way to hold modern man to the moral law is to show him that it is the only way to the highest realization of self.

The first half of the book is devoted to diagnosis of the present confused situation. What are we up against in this new, complex, seething time? The vanishing of the sense of sin; life in a machine age with consequent machine-made morals; the sense of personal insignificance, mightily helped on by the psychologists and behaviorists; a sense of fatalism as strong as the old

doctrine of predestination (your scientist is the modern Calvinist); a new hypocrisy, that of pretending to despise the opinions of the society of which we are a part; the assertion of "the right to be happy" and of self-expression as the law of life; the new codes of emancipated women and youth.

The second half of the book points the way the Christian teacher of morals must follow if he is to lead this new generation to the heights of Christian morality. What is "moral authority for free minds?" Perhaps I can best sum up Dr. Sockman's answer by quoting one paragraph which goes to the heart of his contention: "When we thus view moral law as the evolving discovery of what fits and develops human nature we give it the authoritative standing of scientific truth without denying its divine source. We do not look upward to find these laws handed down on tablets of stone by a Heavenly Lawgiver. We look inward to learn that it is written on the tablets of the mind, for we believe with Jesus of Nazareth that the Kingdom of Heaven is within. We believe that the divine source of moral law is attested by its vindication in human experience."

Some readers of Dr. Sockman's book may be inclined to criticize it as transferring the whole problem of morals over into the realm of pragmatism—the test of morals is in results. But it should not be forgotten that at heart we are all pragmatists; that is, we judge things by their fruit—doctrines as well as trees. One can hardly escape pragmatism in any realm of human thought. And we free ourselves from it and get over into the realm of absolutism by beginning with it. As Dr. Sockman points out, Jesus Himself used the pragmatic method. He who did the will of God would come to know the doctrine, that is, he who begins living as if God was, doing His will, soon comes to believe in God as an absolute conviction.

Dr. Sockman is a very pungent and epigrammatic writer. Every sentence is a thought. He knows his age. I think he has rendered an invaluable service to the present-day perplexed teacher of morals and I would advise the preachers to read it. It is peculiarly gratifying to find a preacher who can present the case for Christian morality with all the brilliancy and learning that such disillusioned geniuses as Lippman, Haydon, Krutch and Bert-ram Russell display in their approach to the question.

Frederick Lynch.

## BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Bethany atmosphere is charged with new life. With the blossom-decked trees there seems to come the message that our children will be provided with a sufficient supply of fruit.

The oldest girls of the Home, who reside in Moyer Cottage, were despondent because their radio was out of commission and it would be too expensive to repair it. Mr. Lewis T. Ganster, of Reading, who donated the radio, when he learned the sad news, immediately replaced the old set with a new Atwater Kent combination all electric and phonograph machine, which retails for more than \$200. A wonderful change has come to the atmosphere of Moyer Cottage, for which we are indeed thankful.

Our Reading friends discovering that more pianos would be welcome at Bethany

sent for our truck and we immediately called for the two straight pianos, which have been placed in the school house and are available for practice by our children. How thankful our children are for these gifts!

Miss Fraeclik, of Wernersville, has begun the instruction of our children in piano. While she is now teaching four scholars, she plans to take on a few more pupils after school closes.

## MEETING OF THE EXECUTIVE COMMITTEE OF THE GENERAL SYNOD

The wisdom of the General Synod in creating an Executive Committee to function ad interim is apparent to any one who attended the recent meeting of the Executive Committee held in Philadelphia on April 17. It was like sitting in at a live session of the General Synod in miniature. Under the direction of our astute

chairman, Dr. C. E. Schaeffer, deliberations were conducted in a truly democratic fashion and with profound earnestness, befitting their ecclesiastical character. So our fathers must have sat and prayed and wrestled with the problems peculiar to their age.

After prayer by Drs. Bartholomew and Runkle, the Committee began its work, hearing the reports of Executive Secretary Lampe, Assistant Executive Secretary Darms, Stated Clerk Stein and Treasurer Warner.

The report of the Executive Secretary pictured the present mood and condition of the Church, its activities and aspirations, its shortages and shortcomings, its successes and difficulties, its possibilities and opportunities, its organization and administration, and laid special emphasis on the need of restudying and reshaping our various orders of business, submitting very

(Continued on page 31)



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# Reformed Church - Messenger -

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The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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## EDITORIAL

### THE WORLD WE LIVE IN

Would we know the kind of a world we live in? We live in a world that could crucify the Son of God! That is something for us to remember when we are tempted to think of the world as a circus, or a drawing room, or a lecture-room, or even a comfortable seat beside the fire. However pleasant life may be, however polished, however safe—this world is one that crucified the Lord of Glory.

"But," you protest, "that was nineteen hundred years ago."

Very well. We look at Benjamin West's portrayal of "Christ Rejected" that hangs in the Academy of Fine Arts in Philadelphia. There we see scribe and formalist, the time-serving Pilate, the shallow mobling, the bitter priest. Would any of us have the spiritual audacity to deny that these culprits are men like ourselves? Are we bold enough to claim that we would never be found in such company? Would we set ourselves up to say that if we had been there in Pilate's court, we would have stood side by side with our Master and would have hurled defiance at His enemies? A man were bold indeed to advance such a claim. Braver men than any of us faltered in that hour. Men who had lived with the Master for three years in closer intimacy than any of us dare claim, turned back at that testing time. One of them had said: "I shall never leave Thee. I am ready to go even to prison with Thee." But he never did. He turned back. Later indeed he gave his life for his Lord, but even he had failed in the hour of trial. The truth is that the one who would claim most insistently that he would never have crucified his Lord, thereby shows that he would have been the first to shout the murderous cry. The test of sainthood is different: "Lord, be merciful to me a sinner."

Such is the world we live in—a world that took One Whose heart contained naught but love, and poured forth on Him the vials of hate, a world that took the pearls of teaching the most precious, and trampled them in the mire.

Such is the world we live in: at its heart is a cross which reveals how low man may fall. There we find what human nature can be at its worst. In those ugly, hating, cruel, and bitter faces we see mirrored our own sinful hearts. 'Tis dangerous to deny this. There were those in the days of Jesus who said: "How cruel were those who stoned

the prophets. If we had been living then we would have not been so wicked. See, we are building their sepulchers, garnishing their tombs and honoring their names." And Jesus said: "Such pride merely goes to show that you are every bit as bad as they. Your own boasting shows that you are the sons of them that slew the prophets: how shall ye escape the judgment of hell?"

Then we take another look at the picture, and shrink back in awe and wonder: in that scene of hate we see something bigger than hate! Love reigns there, revealed in all its eternal and triumphant beauty, unbroken, unchanged, undefeated, and unafraid! That, too, is the world we live in!

Let us penitently admit that the painter could have put us anywhere in his picture. Let us confess that we, but for the grace of God, might have stood in the shoes of Pilate, or Herod, scribe, or priest. But let us also claim that when Innocent Love emerged triumphant there, He was merely revealing us to ourselves: we shall be like Him!

Such is the world we live in, full of haters, cowards, sinners, and full, too, of loving, loyal saints, growing Christward.

—ADDISON H. GROFF.

\* \* \*

### LAW AND THE PULPIT

It is the constitutional right of every citizen to hold any opinion that seems to him right on the question as to whether Prohibition is the best method of dealing with the liquor traffic. He has a legal right to argue and vote for or against it as he may think right. He has a legal right to vote for the repeal of the 18th Amendment.

But there is a question entirely distinct from this. It is the question of *obeying the 18th Amendment while it is a part of our fundamental law*. On this question there is surely no room for differences of opinion.

The first question is a question of governmental policy, a question of politics, to be decided at the polls. The second is a question of morals and of decent citizenship.

There are reasons why the pulpit may hesitate to discuss the former, but what reason can it give for not discussing the latter? The violation of the spirit and letter of the Amendment by society women and their imitators, by club men, business men, doctors and lawyers, presents one of the most alarming moral conditions that confront us today.



Why should not the pulpit speak out in ringing tones against such lawlessness? It need not advocate Prohibition, as a policy, but its clear duty is to urge obedience to the law while it is the law.

It came out at the Senate committee hearings in Washington, a year ago, that officials of the Association Against the Prohibition Amendment were advising rich men to withdraw their financial support from their Church if the Church becomes too active in supporting enforcement of the Amendment. *Is this possibility what makes the pulpit so timid?* Some ministers frankly confess that it is.

If this is the fact, then we are getting economic control of the pulpit. If the pulpit is to be gagged on the moral aspects of our great economic and social problems, what special inducement can gifted men have to enter the ministry?

If Jesus had practiced "Christian prudence" of this sort and had only preached on things that occurred a thousand years before He was born, He would never have been crucified.

THOMAS M. BALLIET.

\* \* \*

### WAKING UP

Every American opposed to the saloon should be greatly heartened by the announcement of the aggressive campaign which has been formulated by the various agencies in support of National Prohibition. The MESSENGER has frequently called attention to the fact that the Wets have been conducting an unusually cunning and effective campaign, while the Drys, for the most part, have been asleep at the switch, seemingly unconcerned at the volume of shrewd propaganda which has been making real inroads upon the temperance forces of the country, even deceiving many of the members of our Protestant Churches.

Mr. Herbert Bruce Brougham, a veteran newspaper man, who collaborated with Professor Irving Fisher of Yale in writing several great books in defense of Prohibition, gave recently a valuable radio address in which he called attention to the futility of attacking the newspapers for giving primacy to the opinions and claims of the Wets, as long as the Dry sympathizers were failing to "make news" by getting on the job and demonstrating the vitality of their faith by their works. Literally, millions have been listless, apparently secure in the belief that a Constitutional Amendment "would not budge." With a few notable exceptions, moreover, Mr. Brougham declares, that "first-rate Dry leadership" has been sorely lacking, while many of the most alert and capable writers and organizers of the country have been secured to carry on against Prohibition with "the most up-to-date paraphernalia, armament and shock-troops of public agitation, well marshalled and with well-planned objectives." The "big guns among the Drys," he says, have spoken casually and desultorily, while the "big guns among the Wets" speak concertedly as part of "an organized siege campaign that has already captured the citadel of one of the two great political parties, and threatens the other."

As a consequence, multitudes have been led to believe that the wet gains have been enormous when, as a matter of fact, they were relatively small. It is significant that the leading wet journal of the country, *The New York Times*, does not think there is much substance to various wet bills introduced in State legislatures. It speaks of them as "appeals to Congress to do what everybody knows it won't do and perhaps never will do." In spite of the high-sounding boasts of Mr. Curran, the \$25,000 a year President of the Association Against the 18th Amendment, the *Times* admits that the wet gains in the Senate are "numerically insignificant," and in the next House, "though much paraded, they are not enough to give the Drys alarm." "Repeal looks a good ways off," says the *Times*, "even if the Democratic Party succeeds in making the miraculous transformation and unification expected of it."

Such candor and honesty of view is, of course, exceptional. But Mr. Brougham thinks it should "strike the hearts of the Drys with genuine alarm," for it means that some Wets, at least, "are taking the measure of their opponents and gauging their strength as well as their weakness." He feels that the wet press is really not unfair

in its presentation of the news, as has been so commonly claimed by dry sympathizers, but is in reality "*challenging the Drys to organize, to speak with concerted leadership, backed by a modern and well-equipped organization.*"

In view of all this, we are greatly heartened by the announcement of the organization of a militant and aggressive force of active workers to do two-fisted fighting for Prohibition. "*The Allied Forces*," a new and united movement for the Eighteenth Amendment, and in support of "liberty under law," will project three immediate campaigns:

One: *Allied Youth*, which will enroll hundreds of thousands of young people, and promote a National Youth Program of education and inspiration in every State of the Union, as over against the wet organization, the so-called "Young Crusaders." The officers elected are, Robert Ropp, of Boston University, President; Wm. N. Plymat, Stanford University, Secretary and Editor; and Count C. Cruea, Pittsburgh, Treasurer.

Two: *The Allied Campaigners*, a Flying Squadron for the Eighteenth Amendment. Beginning September 8th, the Allied Campaigners will conduct a three-day program of educational conferences and inspirational mass meetings in 250 of the pivotal cities of the country, and will be in the field until June, 1932, holding over 1500 mass meetings and hoping to reach several millions of people. A local society will be organized in every city visited; over 100 units already being organized. A number of the outstanding men of the country will participate in this speaking tour.

Three: *The Allied Business Men*, and the re-organized American Business Men's Prohibition Foundation, under the leadership of President R. H. Scott of the Reo Motor Car Company, will conduct a comprehensive nation-wide advertising and publicity program. Like the Allies in the World War, each group retains its identity and responsibility for administration, but *the command is united.*

Dr. Daniel A. Poling, Chairman of the Allied Forces, says, "The leaders of the Allied Forces do not believe that 'all of God's children' are on one side of this issue. They know, too, that there are other issues. They recognize an honest, deep-seated difference of opinion. But they do believe that Prohibition is a national issue and must be treated accordingly. *They are unequivocally for the Eighteenth Amendment.* They believe that the great majority of the American people are with them. It is their purpose to assist in giving this majority reasons for its faith and a fully organized medium of expression—locally and nationally."

One of our wet local editors, commenting on this movement, says: "The fighting Drys are coming back, and between now and convention time next year will be one of the hottest fights in history, with national party platforms as the objective and nominations as the spoils which will go to the victors." Moreover, one of the wettest journalists on any newspaper, Mr. Clinton W. Gilbert, reveals his lack of faith in the success of proposals for modification, revision or some form of substitution for the Eighteenth Amendment, by admitting that even if the Wets ever got a two-thirds majority in both Houses of Congress, at some distant date, they are in grave danger of not being able to agree upon any plan of procedure which would have their united support. "*The Drys are fortunate*," he confesses, "*in having only one cure for the liquor traffic—to prohibit it entirely.*" The Drys have a program on which they are all agreed, and all they needed was team-work in promoting and defending it. The Wets, on the other hand, have a multiplicity of programs and are particularly divided on the question whether they are to stand for Federal control or State control of a legalized liquor business. The wet politicians seemed to be agreed at present that repeal is next to impossible, but Mr. Gilbert says "it may be easier to abolish Prohibition entirely than to try to substitute anything for it." And the job of "abolishing Prohibition entirely" is no soft snap, as the fighting Drys propose to demonstrate.

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### WE FAVOR UNION; BUT—

A symposium upon the respective attitudes of the five Reformed and Presbyterian Churches toward their pro-



posed union was held by the Reformed and Presbyterian Ministers' Association of Detroit at the time of its monthly meeting. The appointed speakers endeavored to crystalize the sentiments of their respective denominations. They represented the Reformed Church in America, the Reformed Church in the U. S., the United Presbyterian Church, the Cumberland Presbyterian Church, and the Presbyterian Church in the U. S. A. The southern Presbyterian Church does not have a congregation in or near Detroit. Dr. Joseph A. Vance, of the northern Presbyterian Church, presided.

The Dutch Reformed Church was represented by two speakers, the one strongly favoring and the other just as strongly opposing union. Both agreed, however, that union is not a possibility because of the strong sentiment against it in the western section of their Church. The United Presbyterian Church favors union, it was stated. But its response will depend upon the outcome of the present negotiations with the Southern Presbyterians, and the action which the latter Church takes. Both of these denominations fear the liberalism of the Northern Presbyterians. The appointee to speak for the Cumberland Presbyterians was unable to be present. The writer, speaking for our Church, said that very recent negotiations with other denominations justified the conclusion that we are favorable to a union with a denomination or denominations which are akin in doctrine, custom, practice and viewpoint, and which will not restrict a certain freedom which we now enjoy. The speaker for the Northern Presbyterian Church stated that his Church was committed to union, but that he personally thought it should be limited to such as are closely related historically and doctrinally. Dr. Vance summarized the several statements by saying that there is a growing sentiment toward Church union; that it cannot be forced but must be encouraged; that prejudices toward and ignorance of one another must be worn away through a better understanding; that merging does not mean loss but release of new power in the individual.

It was interesting to hear these frank opinions. But if any came with the hope that soon the union of these five members of the Reformed and Presbyterian family would be consummated, they were disappointed. That great goal is still very much in the future, because of the lions in the way. All, excepting one, favored union with considerable enthusiasm; but . . . They plainly indicated that a section of the Church, or the fears of either the Fundamentalists or of the Liberals, or the fear of the loss of denominational identity, or of the prevalence of prejudice or of complacency—these have to be reckoned with. The implication is that the merging of the five will not take place soon.

Were union a question which the Detroit Reformed and Presbyterian Ministers' Association were called upon to answer, it would be answered promptly and in the affirmative. For daily we see and feel the unwisdom of the present situation. We are putting our best strength into a common task, but are embarrassed, perplexed and repressed by the divisions which continue to be an adverse force although they have lost their meaning. We are constantly rebuked as we try to maintain the denominational fiction, by a very large number of Christian people who affiliate themselves without regard to denominational labels.

Perhaps the road that leads most directly to union is sincere co-operation and fellowship—feeling rather than intellect. As we work together for the saving of souls and the building of Christ's Kingdom we learn to understand, respect and love one another. Then nothing else matters much.

—F. W. BALD.

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### PLACING THE BLAME

In our issue of April 23, an editorial entitled, *Placing the Blame*, requested letters from our readers, giving views pro and con on the charge made by the Editor of *The American Organist* that poor attendance at Church services is due to the sermons. But read it for yourself, if you have not done so. We are eager to have more replies, and are holding this open until May 20 to give you a chance. Do

you agree that the sermon should be eliminated or made shorter, and the musical program greatly developed? Or perhaps you sympathize with this quip from *The Presbyterian Advance*: "Some men deem the 30-minute sermon too long; so they substitute the 1,152 column Sunday paper."

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### A LABOR OF LOVE

Our old friend, Dr. B. F. Fackenthal, Jr., of Riegelsville, Pa., is one of those men, of whom we have all too few, who delight in being of service to the interests and agencies of the Church of Christ. Of course, his largess to Franklin and Marshall College, of which he has been the chief benefactor, is well known; but in many other ways, far less known, he has been ready and willing to advance the interests of our denomination and to show his love and devotion to the Church of his fathers.

A recent evidence of this is to be found in the *List of Deceased Ministers of the Reformed Church in the United States, 1710-1929*, which has been compiled by Dr. Fackenthal and published at his own expense in a neat booklet of thirty-four pages with cover. The reading of this roster of 1,817 names of the fathers and brethren beloved who served as ministers of our Church and have passed on into the Church Triumphant somehow stirs one's heart with sacred memories and high aspirations. We cannot but feel that it has been a goodly fellowship, and we who are striving to lift high the torch they have handed on to us have indeed entered upon a glorious heritage. This is a valuable historical document, which will be increasingly appreciated as the years go by. It was a fine thing to do, and thoroughly characteristic of the man who did it.

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### AN UNPLEASANT HANG-OVER

We believe in giving credit where credit is due; and probably because we so rarely agree with the editorial page of the *Philadelphia Public Ledger*, we feel that it is especially incumbent upon us to voice our thanks for the recent wise and timely reminder given by that journal concerning a national duty which ought to be made increasingly clear to every Christian citizen.

Referring to the address of Secretary of State Stimson, broadcast in Japan on the occasion of the Emperor's 30th birthday, in which the Secretary spoke of the new bonds of amity between Japanese and Americans which the London Naval Treaty has created, Mr. Stimson added words which seem unduly optimistic in the face of one ugly fact: "We can say in all sincerity that no clouds lie along the broad expanse of the Pacific to hide one of our countries from the other." We sincerely wish that this were true; unfortunately the *Public Ledger* is altogether right in replying as follows:

"There are, of course, no war clouds and there are not likely to be so long as the treaty system prevails which makes the navy of each nation impregnable in its own waters. But it will not do to ignore the fact that there is a *standing unsettled issue between the two countries which the Japanese cannot and will not forget. That is the total exclusion of Japanese immigrants from the United States.* There are some issues which die with time and changing events. This one will not. It is common knowledge with the Japanese that the United States does not consider them to be on a plane of equality with Europeans. Being a proud and sensitive people, who have raised their nation to the position of a Major Power and demonstrated their mettle by defeating in war a Major Western Power, they resent this presumption of inferiority and are determined not to rest until it is wiped out.

"The Japanese ask merely to be put on a quota basis, which would probably involve as many as 200 immigrants annually. Even this small number could be brought lower by application of various special restrictions such as are now holding down immigration from all countries. It is acknowledgment of their equal status that they desire. Three successive Administrations in Washington have been willing to grant this request, but *unable to overcome the opposition presented by West coast politics.* Some day, it is hoped,



this obstacle may be surmounted and the one outstanding issue between the two countries obliterated."

Surely it is the duty of Christian leaders to continue to agitate this question and to educate those who are in danger of forgetting, so that this wrong may be righted and the unworthy blot on our escutcheon may be removed. The Japanese people are too fine and great to be treated in that way. But as long as the present condition stands, it will continue to harm us even more than it harms them.

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### A SIGNIFICANT TREND

The Census Bureau at Washington has just made public some significant figures with regard to the population of Philadelphia. While the white population of the city increased only 2.4 per cent in the decade, 1920-1930, the Negro population increased 63.6 per cent, rising from 134,229 in 1920 to 219,599 in 1930. Of the white population, 1,359,833 are natives of America and 368,624 are foreign born. As about one-eighth of our people are now Negroes, if the colored population should continue to increase thirty times as fast as the white population, it is obvious that it will not take long before the whites are outnumbered in Philadelphia. The general belief is, however, that the influx from the South immediately after the war was abnormal and the next decade will not reveal anything like the remarkable disparity of the last ten years.

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### LOSING BY SAVING

*Some people do not take the Church paper* because they feel that the appeals made to their heart and loyalties are so strong and the needs for Christian work are so apparent that they could not keep from responding both with their sympathy and with their money. Now the purpose of the Church paper is not to raise money, but to *develop the Christian life*. How much is left out of the life of our people when they deprive themselves of the valuable messages in the paper and do not link up and co-operate with Christian work. We can safely predict that the blessings people get from reading our fine-spirited, Gospel-directed Church papers is a thousand times greater than any response they might make to any challenge given them. Some people lose by saving and right here is such a case. —D.

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### AN INSPIRING EXAMPLE

We are indebted to Mr. Samuel H. Ranck, of the Grand Rapids, Mich., Public Library, for a copy of a memorial booklet published by the University Club of Grand Rapids, in memory of Mr. Lemuel S. Hillman, a member of the Club, who was recently killed in a motor car accident. Mr. Ranck, who edited this beautiful booklet, says of Mr. Hillman, "*I know of no finer example of what a college trained man should mean to himself and to society.*"

One cannot read the sincere and touching testimonials of friendship and affection in this little book without understanding what Mr. Ranck means. By profession, Mr. Hillman was a banker and in the best sense of the term he was evidently a Christian citizen of exalted public spirit, a sincere and conscientious Churchman, and an energetic social worker who took a leading part in every movement for the common good. But it is obvious that what most impressed his friends was the fact that one who was so strong and forceful and intellectual was, at the same time, so sympathetic and lovable, and that his many outstanding public services did not minimize his devotion to his family and his sense of responsibility toward his children. "He had great demands on his time," said one of his friends, "but he used all his time to the greatest advantage. He devoted a half hour of his breakfast time with the children at the table, reading to them. He read to them the best things in literature, helping their young minds and training them along lines of that sort while they were young. He went into the Bible School with his own son, and accepted the responsibilities of fatherhood in a way that is an example to every man living."

It was said of him that one could describe his life, like that of Dr. Charles Cuthbert Hall, on whose grave in Mas-

sachusetts is graven the inscription, "*Passing Through, He Preached the Gospel.*" It is always inspiring to read biographical sketches which bring to us the story of useful lives, and it is particularly gratifying when one can find such testimonials to an American business man who, in this difficult and confusing time, could live and work with eternity in his heart.

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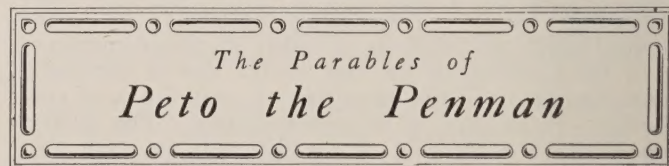
### GANDHI AND THE MISSIONARIES

Some of the London papers which have been most opposed to any new regime in India have just been making great capital out of some recent remarks Mr. Gandhi made regarding his attitude to missionaries in India when she governs herself. They are interpreting this as the intention of Mr. Gandhi to throw out such workers without ceremony on the one hand, while on the other they raise their eyes to heaven and declare that never was there such a group of men as these wonderful soldiers of the cross, and so on. They forget conveniently that when, a few months ago, hundreds of these same missionaries signed a statement supporting the national aims of India and the proceedings of the Round Table Conference, they ignored them and their views as being of no account. In fact their sudden enthusiasm for missionary work is now just a part of their anti-Gandhi campaign.

Little anxiety has been created among the leaders of missionary work who really know India and Mr. Gandhi, and they are refusing to be drawn into the controversy as pawns in the attack on Indian aspirations. Mr. Gandhi's views about "proselytizing," a very different thing from conversion, are well known to them, and they share his outlook as far as the principles are concerned. The only real support comes from men like Lord Brentwood (the former Home Secretary, Sir William Joynson Hicks), and Lord Sydenham, who, sincere men as they both are, have, nevertheless, seemed to confuse Christianity and the British Empire. An independent witness, Mr. J. A. Spender, the great publicist, who knows Mr. Gandhi, though he admits he is not his unqualified admirer, says quite frankly that he is sure the Mahatma's statement does not mean that he would persecute missionaries if he had the power.

—H. W. PEET.

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### THE PARABLE OF THE GROUP PHOTOGRAPH

Most Anybody, it appears, is ready to Pose for the Photographer, and to pay a handsome fee for a Dozen. Our forefathers were just as avid to stand or sit—beards, boots, and all—as a journey through an old Album proves. The lure of the mirror has been a constant source of pleasure to the Penman as he furtively watches persons pass to and fro before the glass. The choir girls stand three deep before the cheval glass while adjusting their caps.

But methinks the Group Photograph is a device that few ought to fall for, when we gaze at the distorted faces, hands and feet out of focus, hats held as gingerly as though they were babies, and the generally inane expressions on the "sea of faces" of those who were ordered to gaze at the little bird in the camera. The MESSENGER recently contained such a group of celebrities surrounding the President, in the back yard at the White House. Among the clericals are a Handful of our own Worthy Clergymen and Officials, and a sad search will you have, to find them in the order named. Most of the group look like an Aggregation of Gideons en route to Lake Placid for Winter Sports. Or, to hew nearer the mark, one might mistake these clergymen and their wives for a group of Elks, Owls, or Lions. In fact, nothing can be deduced from the picture other than that a photographer was on the job and transferred them to a negative, and that posterity a hundred years hence will



proudly point to an indistinct human head and say, proudly, "That was my great-grandfather in 1931!"

The Penman has an aggregation of group pictures covering a period of 40 years. His children always insist that they be withdrawn from wall circulation at Christmas and Easter, so digestion may be normal, joy spontaneous, with no competition—as they put it—between the wall groups and the Sunday funnies. And the younger genera-

tion knows what it wants, or likes, or has an aversion for. The dollar group photograph is a poor investment, to say the least, unless you can avoid being at either end. By the way, have you ever listened to a group of Clergymen being photographed Cracking Jokes? The Jokes aforesaid were stale when Cain made a target of Abel's head. This matter will be aired at the next meeting of the General Synod.

## The Next Step in the Crusade for Peace

By ALFRED NEVIN SAYRES

The wording of this topic was framed by the Social Service Commission, who asked me to write upon it. Thus stated, it's a difficult topic. There are many next steps. That is, there is hardly any one thing which ought be done, while others remain undone. Accordingly, so as not to err too widely in my analysis of the problem, I wrote twelve outstanding leaders in this crusade, requesting fifty to one hundred words on this question. While the answers revealed a wide divergence of opinion, the largest measure of concurrence confirmed my own conviction that **disarmament** is the next step in the crusade for peace.

Disarmament is the logical sequel to the Kellogg Pact, outlawing war. If the nations can agree in good faith never again to resort to war for the settlement of their disputes, it follows that they should scrap the tools of war. There is neither rhyme nor reason in inventing new poison gases, building battleships and battle-planes and rehearsing the manœuvres of war, if we are determined to make war a relic of barbarism.

Moreover, we are in honor bound to the policy of disarmament by the Treaty of Versailles. The disarming of Germany was agreed to by her with the explicit provision that it was to be the beginning of a general policy of disarmament by all the nations. While the United States did not sign that treaty, our separate peace with Germany was based on a like presumption. If the nations break faith with their part of the Treaty, it ceases to be binding upon Germany.

Disarmament is demanded also by the patent facts of history and experience. The World War should have proved to the world the menace of preparedness for war. The philosophy of "insuring peace by being prepared for war" is fallacious. Our knowledge of human nature belies it, and we have seen with our eyes all too vividly the consequences of this militaristic policy. The real consequences of preparedness are suspicion, distrust and hate, and these are the essential causes of war, whatever may be its immediate occasions. Never can the solid foundations of peace be laid, never will our treaties and pacts of outlawry be valid, until we take this next step and scrap the weapons with which war is levied.

Specific attention to this next step centers in the Disarmament Conference to be held next year in Geneva. Every effort of all the people of every nation should be directed at success in this strategic con-

### EVERY PEAL OF A CHURCH BELL SAYS CHRISTIANITY IS PERMANENT

We will never miss the Churches until their bells cease to ring, and then we will wonder what is the matter with the community.

Merely that everybody else was like some of us, and then we will not like the terrible conditions we helped create.

There are people in every community who stand very high, not because of what they have, but for what they do. We like to know them, do business with them, and are proud to have them consider us as friends.

They are the unconscious backbone of the town. They are the people who keep the bells ringing every Sunday because they believe in the Church and what it stands for.

Church is not everything it wants to be, could be or should be. Neither is anything else. But it is the anchor that holds humanity together in spite of all that is said against it.

We are not using arguments to prove this. Proof is not necessary. Actions speak louder than words to ears willing to hear. And those who do not hear are often made to feel, and the feeling is not pleasant.

When we say Church we mean Christianity. If something else had done as much, there would be no necessity for it. But nothing else has performed such a service.

Therefore, it is but natural that Christianity remains, doing its good deeds every day and planting the seed for more.

Should Church bells cease ringing their place will be taken by dismal sounds tolling the death of the greatest thing in the world.

Reading (Pa.) Eagle.

ference. We are more than ever entitled to hope for successful agreements issuing from it, since the preparatory commission has emerged from the clouds of armament technology and proposed a new and simple principle of limitation. Instead of the complex mathematical problems involved in the varied categories—globage, tonnage,

and the like—it is proposed to base the ratios of comparison on the money appropriated for military preparations, of whatever sort they may be. While the questions of comparative strength of chemical munitions, aircraft, navies, guns, men under arms, etc., are hopelessly complex, the simple matter of good faith is quickly revealed by the military budgets of the nations.

Accordingly, while in nowise relinquishing our efforts to strengthen the machinery for peaceful settlement of disputes—entrance into the World Court and, as soon as may be, the League of Nations, negotiation of arbitration and conciliation treaties with all nations, etc.—our major efforts this year and next should be spent in seeing to it that the Geneva Conference gives birth to thoroughgoing agreements for radical reduction in the armaments of all nations.

While it is evident that disarmament depends upon government action, such action is directly dependent upon public opinion. Statesmen scarcely precede the advance of the popular mind. This brings us back to the more fundamental step—which is **always** a next step—cited by several of my correspondents in slightly different form, namely, **the education of the mass of the people.** Ere governments shall dare to disarm, the average man must learn to hate war and crave peace. Nor must this attitude be based merely on a mild sentiment with regard to war and peace, but on a better understanding of other peoples, a surrender of the old prejudices and animosities which divide us, and a growing sense of the mutual interests and problems which unite us in a racial solidarity that reaches across national boundary lines and works for human brotherhood.

It behooves the Church, therefore, to proclaim boldly this particular bearing of the Christian gospel of goodwill, and to accompany its campaign of education for brotherhood and international friendship with a ringing declaration renouncing forever its part in the promotion or approval of future wars. Let the Church in season and out of season proclaim to the masses the principles of the Prince of Peace until public opinion be saturated with the mind of Christ and the representatives of the nations at Geneva feel the impact of a popular will to lay down the weapons of the fool's game they have already renounced. We have arrested Mars and convicted him. It's time to go through his pockets and empty them.

Lansdale, Pa.

## Christ and World Friendship or the Triumph of the Defeated

By LEONARD S. KENWORTHY, Earlham College, Earlham, Indiana

(First Prize in Van Loan Award, conducted by the Committee on World Friendship Among Young People, in which young folks (14 to 19 years of age) from various countries participated)

When Jesus stood on trial before Pontius Pilate, the exponents of two conceptions of world building met face to face. One represented the greatest force of concen-

trated might that had ever existed. The other represented the incarnation of a spirit of love and brotherhood which reach-

ed its peak of perfection in the person of Jesus.

It was a critical moment in world history. The dominant authority of past cen-



turies was challenged by the new principle that not might nor power but mercy and love shall rule the world. Pilate pondered the decision, perhaps sensing the truth of Jesus' idea; but not for long.

The populace, trained in the old conception that fear and force lead to world unity, demanded the crucifixion of this radical who had pronounced love the greatest force in the world.

His cause was apparently lost. His mission a failure. He was condemned to die. Instead of defending His life, His ideals, and His great message to the world, He had meekly accepted the role of "the Love Man" who had preached mercy, kindness, good-will, and forgiveness, but lacked the ambition to employ the old method of coercion to conquer the world for His people and His cause.

But the world is full of paradoxes. The statement of Jesus that "he that shall lose his life shall save it" is applicable in its highest sense to His life and work. The spirit of His message lived on. His disciples died violent deaths, thousands of His followers were thrown to the lions or were used as torches in the garden parties of the Roman emperors, but this same scoffing empire adopted Christianity as its state religion, passed it down through the ages, and today the civilized world worships Him as God.

The challenge now comes to us—are we helping to build a world empire founded on the principles which He set forth? Do we feel that Jesus' program is adequate for our modern needs? I once heard a Congressman at a "hearing" in Washington say, "Jesus' program is not equal to our modern world." History reveals many attempts to further unity through tactics other than those propounded by Jesus.

The Church herself from Constantine to Charlemagne used the cross as a talisman of victory in wars for the furtherance of a religion which had been founded on love. In the World War the so-called Christian nations imported their dark-skinned, colonial "heathen" to aid them in their barbaric murder. Today missionaries are sent to the Orient to preach the gospel of love and good-will, while gunboats and marines protect them in case of danger.

World friendship will never be brought about by such methods. We Christians of the age must adopt the teachings of Jesus in regard to unity and good-will. We must relive the forty days in the wilderness with our Master and reconsider the proposed methods for winning the world which Satan so dramatically presented to Him. We must spurn the offer to satisfy the economic wants of the world by turning stones into bread. We must refuse the offer of winning the world by the spectacular method which Satan suggested when he challenged Jesus to cast Himself down from the pinnacle of the temple. Above all we must realize the significance of Jesus' refusal to become a temporal world-king.

Satan painted a picture of a great future for the Christ if He would only use an army to conquer the nation which was then in control. With His power as King of the world, He could force His ideals on others. But Jesus rejected this method of becoming a ruler because His whole conception of God in His relation to man was contrary to such methods.

Jesus made His decision and the expe-

#### HELP US, LORD, BE THANKFUL

Lord, help us all be thankful  
For the sunny days of spring;  
Fill our hearts with gladness, Lord,  
That they with rapture sing.

Lord, help us walk uprightly,  
With our hearts in tune with Thee;  
Help us, Lord, to see the light  
That shines from Calvary.

Take us by the hand, dear Lord,  
And guide us day by day;  
Help us shun the bruises, Lord,  
That hurt along the way.

Help us speak the kindly word  
And the kindly deed to do;  
Help us, Lord, to follow Thee—  
The way long proven true.

Harry Troupe Brewer.  
Hagerstown, Md.

rience of the centuries has proved Him right. The Roman Empire crumbled, the glory of Napoleon faded, but the humility of "the Love Man" remains a vital force in our modern world. Misguided leaders have followed the trail of fear and force to the end only to cry with Julian the Apostate, "Oh Galilean, Thou hast conquered."

Only recently the representatives of 61 nations approached Jesus' methods in dealing with world problems when they signed the General Pact for the Renunciation of War which "solemnly declares in the name of their respective peoples that they condemn recourse to war for the solution of international controversies" and they agree "that the settlement or solution of all disputes which may arise shall never be sought except by pacific means."

Representatives of 35 communions recently issued the challenging statement "that the Churches should condemn resort to the war system as sin, and should henceforth refuse to sanction it or be used as agencies in its support."

But love will never conquer until it "becomes flesh." The Christian peoples of the world must live the life of the Good Samaritan, always recognizing the contributions of other races and nationalities.

As parents, these Christian people must teach the youth of today, the citizens of tomorrow, that law and justice instead of resort to war must be the ruling force in the world. As ministers they must proclaim the gospel of world brotherhood, as teachers they must produce internationally-minded students, as legislators they must enact laws for the furtherance of world peace.

When the Christian nations of the world "shift their national mind-set" from one of obedience to Mars to one of obedience to God, then the new day of world friendship for which Jesus gave His life, will be ushered in.

Jesus is no longer on trial. He never became a military hero, another great world conqueror. He has ever remained the representative ideal of love and good-will. As true followers of the Christ we must do our share toward ushering in the new era of World Friendship.

## Christ and World Friendship, or the Problem of Universal Peace

By JUAN D. CURET, *Comerio, P. R.*

(First prize for essay from Latin-American countries, in the Van Loan Award, announced by the Federal Council of Churches)

In all spheres of human activity one finds always two poles naturally opposed to each other. In physical well-being we have healthiness on the one hand and sickness on the other; in personal relations, love and hate; in international relations, peace and war.

Just as medicine combats sickness to insure health, and religion fights hate attempting to substitute it with love, so does pacification try to banish war definitely from the history of the world, establishing universal peace in its stead.

In spite of the fact that the ideals of the peace-makers are altruistic, they have met with a determined opposition. Men of iniquitous hearts have adorned war with beautiful adornments. War is presented full of heroic deeds, patriotic acts and brilliant military parades where the drums beat and the clarions sound, where showy uniforms appear, full of crosses and decorations, gallons and golden insignia.

Fortunately, the time is past when the masses of the people, blind and full of passion, followed a given man. Nowadays, one must convince in order to be followed. And, searching and exploring for the causes of past wars, the present generation comes

to the conclusion that whatever is said in favor of them amounts to as much golden cover attempting to hide internal iniquity.

Consider war, not as the bellicose ones who would justify it try to present it, but as a body to body struggle, where brother stabs brother; consider the bombardment of defenceless cities, the ruin of commerce and industry, the use of poisonous gases; consider, again, the battles where the moaning of the wounded blends with the roaring of the guns, and the stertors of the dying become one with the triumphal shouts of the victors. Look at war as the har-binger of hunger, disease and death. War, a good comrade, will call on her three colleagues to fatten on the spoils of warring peoples. In all armed conflicts, no matter who the winner may be, those four shall ride forth in triumph through the belligerent countries, like the four horse-men of the Apocalypse.

Why is it, then, that our generation, knowing the inhuman nature of the endeavors against peace, does not combat war? Why is it that we do not lend our co-operation to the peace movement, convinced, as we are, that it is noble and

altruistic? All is due to the absence of Christ from our hearts.

There shall never be permanent peace in the world until Jesus be its ruler. This world was discovered for the Prince of Peace and enduring prosperity shall not become a real fact until all nations are evangelized, until they recognize Messiah as the only King and Redeemer. What is the matter with Spain? What with South America? What with the rest of the world? Great thinkers, philosophers, sociologists and philanthropists do not cease in their beautiful work toward universal democracy. But all international congresses will be of no avail. All the Briands and Kelloggs of the world will be unable to stop strife. It shall be only when all governments accept Christ, theoretically and practically, for their light-house that the day will come in which the glorious banner of love and friendship among peoples shall wave to the North and to the South, to the East and to the West.

Oh, Day of Universal Brotherhood, arrive! I see thee coming at quick step, surpassing obstacles and pits, singing through the vales. I hear thy steps when I hear the tread of devoted multitudes going



to Church. I perceive thy voice in the wave of the great hymn of praise that rises by evening in all Churches where God is worshiped. I see thy banner rising over the demolished fortresses of iniquity. A wave—the influence of the Gospel—is coming up in high tide.

When that Day shall have come the sea will be full of ships, but not a warship among them. The foundries of the world will move more active than ever, but not one bullet will be cast. The presses of the

world will work at full speed, but not a single iniquitous phrase will be printed by them. In the realms of law, constitution and congress the words of Christ will be a moving influence: "Love ye one another . . ." Songs of joy will break forth from millions of throats. Bells which for a long time have pealed the litany of the world's sorrows, will ring in that day with happy din. All Churches will sing with glorious harmony the sweet song of the millenium.

The Church of Christ will then become a great temple of peace. The flags of all the nations, once carried to battle by contending armies, will hang together. All national hymns will blend in a great song, which will have the harmony of peerless sweetness and vigor that will shed in the Allelullah chorus which rises, like the voice of many waters and the noise of mighty thunder, to the feet of Christ.

## The Place and Task of the Religious Press

DR. A. W. PLYLER, *Editor of the North Carolina Christian Advocate, Discusses Essentials of Religious Journalism at the Washington Conference*

"To tell the truth, the whole truth, and nothing but the truth, so help me God," is a familiar oath administered in our courts of justice. And with the omission of the second clause which enjoins the whole truth, it is an admirable oath for a newspaper office. Why not the whole truth? Because it would not be seemly to reveal through the public prints the flaws in Deacon Jones' character, or to tell just how dull was Dr. Smith's sermon last Sunday morning; to do so would not contribute to the longevity of the paper or of its editor. But one should tell all the truth that may contribute to the public health, and this will be enough to task our best energies and to command the moral courage of noble and daring spirits.

The secular paper consults its advertising department, the religious paper—and we are discussing the religious paper—has no advertising department worth the name to consult. The secular paper caters to public opinion, while the primary task of the religious paper is to mold public opinion; and if it proves remiss at this point it fails ingloriously. The editor of a religious paper should not keep his ear to the ground, but he should keep his eyes upon the stars. And if true to his vision and steadfast in his purpose, he will inevitably encounter entrenched wickedness in places both high and low and with him there will be a demand for the ancient battle cry, "The sword of the Lord and of Gideon."

But that which will more surely test his mettle than the clash of arms will be the long plodding educational campaigns in which he attempts to teach a stupid and gainsaying people the value of personal and social righteousness. Yet this is his high calling, to be pursued with a prophet's zeal, and he will receive a prophet's reward—which will be stake and faggot. But the generations coming after will build him a tomb and erect monuments to his memory.

A religious paper, however, is more than a periodical of opinions, a preacher of righteousness, and a good broad sword to hew down the enemies of the Lord God Almighty, King of heaven and earth. It is the business of the religious press to give the news of the day, particularly in its own chosen sphere of morals and religion. The Church people have a right to expect that their Church paper will give them the worth while news of their own and other Churches. And if not so much worth while, it is in many instances all the more relished, for even the saints love to gossip.

Another principle to be kept in mind when selecting material for the paper is what we here designate Adaptation. One must not forget the constituency of his paper. For example, "The Christian Century," circulating in a score or more states, read largely by ministers and other leaders of thought, and without ecclesiastical restrictions, is very different and necessarily so, from the "North Carolina Christian Advocate," limited primarily to one state and to the Methodist Church in that terri-

field give quite a bit of space to local items, to the small talk, if you please, of the restricted community.

But all of us who select material for Church papers will do well to remember that, with the exception of story papers, most of them are local. That is emphatically true of dailies, even such a paper as

### ABOUT TO BE

A bud about to be a flower,  
A moon about to rise,  
A drizzling rain to be a shower,  
A patch of blue—blue skies.

A note about to be a song,  
A breeze to be a storm,  
A tiny bell to be a gong,  
A cold day to be warm.

A word about to be some verse,  
A stream to be a sea,  
A lover of the universe—  
I am About to Be.

Arthur Frederick Jones.

tory. We must on account of our chosen "The New York Times." The local grip is a mighty power in the paper world. The New Yorker, for instance, is interested in New York even if not acquainted with a dozen people in the city, and people personally acquainted with their immediate communities are much more deeply interested therein.

There is one danger that lurks about every office and whispers tender words in every morning's mail. It is the beautifully prepared "copy" fresh from the offices of Church boards and multigraphed pages from propagandists who are seeking publicity for some sort of hobby. The arch enemy of the lazy or overworked editor at once whispers, "Hang these on the hook. They are easy on the linotype operators' eyes and will answer the insistent cry for more copy." But readers will sit in judgment, and when the verdict has been rendered that poor editor will find himself on the left hand among the goats. And when an editor gets into a goat pen he deserves the sympathy and help of all his brothers.

There are two words that should be written in letters of gold and hung above every editor's desk. The are, "Be Interesting." The public will forgive every newspaper sin except dullness. For this there is no remission in the present world, and in the next only by fire. How can one make an interesting paper? It is a question that seeks an answer. First, one must not be afraid. Fear only this one thing—inability to meet successfully all who may object to the contents of your paper. Be sure of the facts and then get out your sling and pebbles for every giant that parades his "stuff" — pardon the slang.

Youth and age through the long generations have loved the shepherd lad that slew the giant. Jack the Giant Killer is destined to remain in our nursery tales.

The besetting sin of the religious press is insipidity. We are also dying of abstractions. If we had a mandate from heaven ordering that the religious editors should for twelve months be compelled to "paint pictures and tell tales" there would be such a shaking among the dry bones as had not been seen or heard since the days of Ezekiel. People care nothing about theologies, either living or dead, and they care less about ethical abstractions. The very bone and sinew of a religious paper must be clothed with flesh and blood and from its pages must ring the accents of a human voice. Human interest stories are acceptable at all times and the tender words of human sympathy are as the music of silver bells. Make the religious paper a human affair, and then it will be a living affair and God will take care of His own, for it is also divine.

Let me add this one word to point a lesson, if not to adorn a tale. Bruce Barton says that talk should be taxed and that these taxes should be graded like income taxes are graded—the larger the income the larger the rate, the more talk the heavier the tax. It has been suggested that the first five minutes be tax exempt, the next five bear a tax of two per cent, fifteen minutes ten per cent, twenty minutes twenty-five per cent, all over thirty minutes sixty per cent, and all after dinner speakers and all members of Congress be required to pay double tax.

That is not so bad. Anyhow there is in it more wisdom than fun. A short speech is not necessarily great, just as a long one is not necessarily great; but the one superb quality that on each and every occasion redeems the short speech is it never bores long suffering auditors. Furthermore, the short speech is just as apt to be great as the long one. The Sermon on the Mount is not over twenty minutes. Abraham Lincoln's immortal speech at Gettysburg was less than 300 words. Not his long speeches but his short ones clothed Patrick Henry with an orator's immortality. It is said that a cub reporter told a great newspaper man that a certain incident could not be covered in a story of 600 words, and the great newspaper man replied, "The whole story of the creation of the world in Genesis is covered in 600 words."

A writer if he holds his readers must learn to be both brief and interesting, for a reader can drop the story at the end of any sentence or paragraph if he loses interest in it or grows tired. But there is an unwritten law of polite society which prevents a man from getting up and stalking out even if the speaker is boring with a big auger. The unfortunate auditors by the very conventions of life have to sit and take the punishment. Hence upon the speaker rests a special call to show a humane spirit. But with the writer it is much more than manifesting a human spirit, it is a necessity to be concise.



# Is Union with the Presbyterians Feasible?

By "NOW AND THEN"

From several articles and communications appearing recently in the "Messenger," it seems that some persons are not disposed to allow the question of union with the Evangelical Synod to lie dormant. There are two reasons why these persons desire the subject of union to be kept before the Church and pressed to a more satisfactory ending. The first reason is that union with the Evangelical Synod is desirable, is possible, and can be consummated. The second reason is that many persons are desirous of learning the real reasons why the negotiations were suddenly terminated.

There are those in the Reformed Church who are well satisfied with the situation as it now is. Some of these brethren opposed the union with the Evangelical Synod because they did not know them. Some declared "they never before had heard of the Evangelical Synod," which undoubtedly may be true. Nevertheless, such being the case, would it not have been advisable to learn about that denomination and its relationship to the Reformed Church before passing summary judgment?

The following extracts from an editorial appearing in the March issue of the "Theological Magazine of the Evangelical Synod of North America" will prove of interest and very informative:

"Yesterday (Jan. 5) our Evangelical Ministers' Circle (of Cleveland, Ohio) was invited to a luncheon at the Y. M. C. A., by the Reformed ministers' group of the city. The intention was to cement the bonds of fellowship between the two local bodies still further and, more particularly, to discuss the latest developments in our merger movement. . . . This writer sketched the modern movement for union of the Churches, particularly in the three bodies with which we are concerned. 1929 was the year that raised our hopes high. The General Conference at Rochester adopted the basis of union unanimously.

"1930 was not so favorable, viewing the developments from the side of the Evangelical Synod. In the fall we were informed (by the 'Ohio Christian News') that the Reformed Church had abandoned negotiations with the United Brethren Church as futile and impracticable and would now go on with its merger work with the Evangelical Synod only. Strange to say, in the same number of the 'Christian News' Bishop Clippinger, of the United Brethren Church, declared that the plans of union had been adopted by all their conferences from coast to coast.

"It was pointed out at this luncheon that such an acceptance by conferences meant little in the United Brethren Church, since it was the individual congregations which were the final authority and not the conferences. Moreover we were told that the United Brethren Church would probably prefer to unite with the Evangelical Church (Association, formerly), whose Church government was more congenial to theirs. Incidentally we learned that the 'Stationing Committee,' which had gotten into the 'Basis of Union' through the United Brethren Church, was objectionable to the Reformed. Still, a development of far greater importance had entered into the whole situation in the course of the past year. It was the general movement in Presbyterian and Reformed Churches towards an alliance of all Reformed Churches holding the Presbyterian System. The Reformed Church in the United States had sent representatives to various meetings held in 1930 for this purpose, and at a final meeting at Pittsburgh, their commission had agreed to the proposed merger plan with the Presbyterians, and promised to submit it to their Classes at their spring meetings. At a joint meeting of Reformed and Evangelical Commission members, which took place at

Pittsburgh on Dec. 18, 1930, Dr. Richards, of Lancaster, Pa., sought to ascertain the attitude of our representation concerning the larger merger. Our men replied that, while entertaining the most friendly feelings toward all the bodies interested in the project, they had no authority to commit themselves or their Synod toward any pending or future negotiations. (See 'Ev. Herald,' Jan. 8, 1931.) The following day Dr. Richards read a statement from the Reformed Commission that they did not consider it expedient or practicable under the present circumstances to continue further negotiations for union with the Commission of the Evangelical Synod. Thereupon our Commission stated they concurred in the adjournment of their negotiations and expressed the hope that the future might bring the two Churches together again.

"Now these last steps were apparently not known to all of our Reformed brethren who were our hosts at the January luncheon. At any rate, on the motion of Dr. Heyl, of the 'Reformierte Kirchenzeitung,' a resolution was passed that whatever might be the result of that Reformed-Presbyterian project, it should not form an impediment to the union of the Reformed Church and the Evangelical Synod. (Under the circumstances the resolution could not be anything but a friendly gesture.)

"It was stated by the writer (of the editorial) at the luncheon, that we could not blame the Reformed brethren for accepting the hands stretched out to them on the part of friendly and kindred Churches. Nevertheless, we feel constrained to say here that the fact that we started out with such high hopes, that our Commission worked so faithfully and our Synod reacted with such unanimity, only to see the United Brethren Church drifting towards the Evangelical Association and the Reformed seeking union with the Presbyterian, this fact is disheartening and almost humiliating. It was well enough for our Commissioners to say that they 'had enjoyed the happy and Christian associations with the Reformed.' But still our sympathy goes out to them as they were going on their homeward way depressed by the feeling that they were coming back to their brethren with empty hands."

There is a note of pathos in the closing sentence. Our Commission also will return to General Synod "with empty hands"—so far as union with the Evangelical Synod is concerned. This also may be a pathetic incident. However, the Commission will have the cheering news that the "Commission has agreed to the proposed merger plans with the Presbyterians."

According to the foregoing article, the project of union with the Evangelical Synod has been abandoned because of the larger possibilities and benefits which might accrue through union with the Presbyterians. How the Reformed people are to be benefited by union with the Presbyterians is, at present, not apparent. Union with the Presbyterian Church will meet with considerable opposition.

The differences between the Presbyterian and the Reformed which would have to be adjusted to the satisfaction of all are far more formidable than the differences between the Evangelical Synod and the Reformed. Union with the Presbyterians would, in a few years, mean assimilation. Reformed landmarks would be wiped out.

Besides that, a cloud "larger than a man's hand" has risen in the Presbyterian Church.

For the benefit of our younger constituency, lay and clerical, it would be well to have them study the history of our Liturgical conflict. We shall not go into details concerning that affair, which now,

happily, is ancient history, but history nevertheless, once known, which now has a most direct, almost parallel bearing on the question of union with the Presbyterians.

Union with the Presbyterians means union with a denomination which itself is divided, and has in it a new, stout wedge which is still further dividing the Presbyterians and will continue to do so, so long as those who are wielding the maul continue steadfastly to adhere to their purpose.

The Westminster Seminary, at Philadelphia, is an independent institution controlled by Presbyterians, and its purpose is to further in every way possible the position and views held by its founders and supporters, over against positions and views held by another section of the Presbyterian Church. This means conflict, which is evidenced in *Christianity Today*, the organ of Westminster Seminary.

If this division in the Presbyterian Church follows the way of our Liturgical controversy—and it bids fair to do so—it means that students from this seminary will be placed in congregations in harmony with Westminster's views, and, unless human nature has changed very much, efforts will be made to place graduates in congregations where Westminster views are not fully shared. The longer this seminary exists the greater will be the battle for pulpits. Without pulpits for its graduates the institution must of necessity cease to function. This struggle for pulpits, bound to come, will compel every Presbyterian minister to wear a label, and this wearing of labels means ultimate trouble, and plenty of it. Our older ministers will readily recall, how, not so many years ago, the first question by a congregation calling a pastor was, "From what theological seminary does he come?" If he wore the wrong label, he was promptly rejected as a candidate. Considerable might be said as to how, during that period, some men secured certain pulpits, but as that would not be edifying, although it might be illuminating, at present, we shall pass it by. Thank God, we have about weathered that storm and all but a very few unreconstructed folks have forgotten that unfortunate division.

Study the history of the Liturgical conflict and then compare it with the present movement in the Presbyterian Church and the parallel will be seen. That the Presbyterian division over the interpretation of their Statement of Faith will cause the denomination to travel a stormy road seems most probable. It is all well enough for some to say, "Be not distressed over Westminster Seminary. These differences will be adjusted and Westminster will fade out of the picture." But there is no evidence at all that Westminster will gracefully fade out. On the contrary the evidence is that Westminster intends to remain very prominently in the picture, and for some years to come.

Not only would union with the Presbyterians mean assimilation, but also the casting of our ministers into a fiery furnace of controversy. The younger ministers of the Reformed Church who may be so keen about union with the Presbyterians would have the edge taken off their zeal very soon, once the union were consummated, to find they would have to wear the right kind of label to secure certain pulpits.

This situation would become more complicated through the "Statement of Faith," or creedal declaration which must be incorporated in the merger plan. There can be no merger without a positive creedal declaration. Granted that such a creedal declaration could be framed to meet the views of all in the respective denominations, the interpretation of those declara-



tions would cause a most intense, if not violent and acrimonious, controversy.

If the interpretation is to be liberal it will meet strong opposition. If it is to be narrow and inflexible, it will meet equal opposition. Conflict, and very serious conflict, would be inevitable. A long theological battle might ensue. **The Statement of Faith** and its interpretation are the rocks which would either wreck the proposed merger or so shatter the merger that

its consummation would be soon looked upon as a tragedy for the Reformed people and a dire mistake for the Presbyterians.

If anything is illogical, it is to seek union with a denomination which cannot unify itself. Union with the Presbyterians is at best a far-distant event. Union with the Evangelical Synod can be consummated at an early date.

The method by which the Reformed Com-

mission abruptly terminated negotiations with the Evangelical Synod is not acceptable to all of us Reformed men. These feel that in all justice and fairness the question of terminating negotiations should have been referred back to the Classes, and the Classes permitted to voice their opinion as to whether the project of union with the Evangelical Synod should be abandoned because of the proposed union with the Presbyterians.

## The Moving Picture Smoke-Screen The Greatest Hypocrisy of this Generation

(An Address by the REV. CLIFFORD GRAY TWOMBLY, D.D., Rector of St. James' Church, Lancaster, Pa., Delivered at the Church Supper of the Diocese of Central New York, Syracuse, N. Y., on May 5, 1931)

(Continued from last week)

These films also and (again) literally dozens of others like them, equally corrupting and demoralizing—such as **"One Night at Susie's"** (where the heroine sells her virtue to a playwright to get him to accept her lover's play); and **"The Bad Man"** (who says to the young heroine he has captured, "You married?" "Yes." "How long?" "To one man all the time?" "Yes?" "Oh! What a rotten time you had! I show you fun," and later on ruthlessly shoots down her husband twice and kills him to get him out of her lover's way); and **"The Office Wife"** (the immoral affair of a married man with his stenographer); and **"The War Nurse"** (where one war nurse receives a dishonorable proposal from an officer, and another surrenders and has a child!); and **"Her Man"** (a story of depraved life in a Cuban dive); etc., etc., are simply further evidence that the moving picture men have thrown moral standards to the winds, trusting in their smoke-screen of a "New" Moral Code and its hypocritical deceit to cover up the utter moral decadence of the screen.

Let us look at some sample advertisements of the last eight months: **"The Matrimonial Bed,"** August, 1930: "It will make you blush a little . . ." **"The Way of All Men,"** September, 1930: "Love's a man's excuse! But a woman hasn't got a chance!" **"The Bad Man,"** September, 1930: "Take it from him: If Pancho Lopez want women, he take her queek, married or single!" **"The Office Wife,"** October, 1930: "Darling, I'll have to stay late at the office." "Ten million wives have asked this question, 'What really goes on in the office after hours?'" (Some one has well characterized this film as an "impertinent offering to the youth of America.") **"Her Man,"** October, 1930: "She wanted a husband, so she got her best friend's." "Blood-red drama in the tropic zone." **"Madame Satan,"** October, 1930: "Rum-drenched parties aboard Giant Zeppelin; a mysterious, seductive beauty—a night of abandon—half clad beauties for sale—flaring passions—mad revelry and careless love-making—a setting only De Mille can make the most of!" **"Kismet,"** October, 1930: "No harem wanted a greater ravisher of its beautiful women." **"A Lady Surrenders,"** November, 1930: "This husband who yearned for impassioned caresses—his wife who longed for another man—and his sweet-heart who furnished what his wife denied him." **"The War Nurse,"** November, 1930: "On the brink of hell you can't deny love! A girl hasn't the heart to say no! What did it matter . . . it meant a moment of happiness for them both. If you only had a bit longer to live, wouldn't you do the same?" **"The Renegades,"** November, 1930: "Her kisses meant destruction. Her caresses forecast doom. She stole their honor, wrecked their lives, but still she lured men on." **"Those Three French Girls,"** November, 1930: "Sex appeal? These three babes have everything! Roguish eyes, come-hither smiles, shapely legs, curves that would make Siegfried green with envy. And do they give the boys a red-hot lesson in whoopee-making? Ol-la-la, what a night!

Just one boudoir battle after another. Children 25 etc." **"Passion Flower,"** December, 1930: "But how should he choose between wife or paramour?" "The daring expose!" **"Scarlet Pages,"** December, 1930: "Always men, leering, lying, begging, pleading. Oh! how to escape? And then that night. His lustful figure in my room—clutching, tearing—There was one way out . . . Am I to blame?" **"Free Love,"** January, 1931: "Should a wife have affairs? Frank! smart! spicy!" **"No Limit,"** January, 1931: "Dropping twenty grand at roulette, and thinking she was playing for pennies. Unlimited romance and fun!" **"Illicit,"** February, 1931: "Jazzing the wedding march. Razzing the wedding ring. Rewriting our marriage laws." (Again in March): "If you must know the truth about the whole shocking episode, and my reckless, thoughtless part in it, meet me at the theatre when 'Illicit' plays. I am warning you. You will see things you never even imagined before. Daring love? Unconventional romance? I'll say so!" **"Tabu,"** March, 1931: "Uncivilized love, in all its native beauty and sensuous splendor! The wild rhythm of the mad love dance makes the pulse quicken!" **"The Easiest Way,"** March, 1931: "Every one will want to hear her story! She traded her beauty and luxury." **"Behind Office Doors,"** April, 1931: "And how! the tale will be told!! Wives will know whether it's stock and bonds, or stockings and blondes; Husbands will alibi, explode and exit, stammering, stuttering, bellowing, and blowing until they nearly break a blood vessel! Secretaries will deny that they are daytime wives to two two-time husbands . . . keepers of the boss' diary . . . rulers of romance behind the frosted glass." **"Don't Bet on Women,"** April, 1931: "One man's wife is another man's temptation." **"Lonely Wives,"** April, 1931: "Risque! But there's a laff for every blush!"

And now hear **The Motion Picture Producers and Distributors of America, Inc.,** February 2, 1931:

"The industry has attacked energetically the problem of seeing to it that the same regulations which apply to what is made, shall apply to what is said about pictures. in newspapers, posters, and other advertising media"! And who is not aware of the glaring sensual character of thousands of posters on billboards in front of the movie theatres?

### II.

#### How They "Serve the Vast Child Audience in the U. S. A."

Here again is the statement of Mr. Will H. Hays in his recent annual report to the Board of Directors of the Motion Picture Producers and Distributors of America, Inc., in the "New York Times" of March 31, 1931:

"The year 1930 marked an important development from a production standpoint of the movement to serve the vast child audience in the United States, with pictures based upon recognized literary classics. Four productions of the 'Tom Sawyer'

type were made and released during that period!"

But how many of a different type were made and released during that same period? Mr. Will Hays said this on March 30, 1931. It so happened that Harrison's Reports to independent exhibitors began a new practice just about this time, of telling what pictures were fit for children and what pictures were not. (Harrison's Reports in using the term "children" did not mean only little children, but included within the term minors under twenty years of age.)

Here then is a month's record just before Mr. Will Hays declared that especial progress had been made in bringing out films suitable for children during the year 1930.

#### Record for Films for Children

(Week of February 21, 1931—7 pictures reviewed.)

(1) Not for children, no matter what their ages, (2) Not good for children between the ages of 12 and 20, (3) Demoralizing for children.

(Week of February 28, 1931—9 pictures reviewed.)

(1) Not suitable for children, (2) Not quite suitable for children, (3) Not suitable for children, (4) Not suitable for children between 12 and 20.

(Week of March 7, 1931—7 pictures reviewed.)

(1) Not suitable for children, (2) Not quite suitable for children, even though too sex-element is not so pronounced in it, (3) Not for children, no matter of what age, (4) Not suitable for children, (5) Not good for children.

(Week of March 14, 1931—8 pictures reviewed.)

(1) Questionable for children between 14 and 20, (2) Not suitable for children, (3) Not for children up to 20 (4) Unsuitable for young men and women, (5) Not suitable for children between 14 and 20.

And here is the record of films reviewed during the week of March 28, two days before Mr. Will Hays delivered his report:

(Week of March 28, 1931—8 pictures reviewed.)

(1) Not for children, (2) Not suitable for children, (3) Not suitable for children, (4) Doubtful if they (children) would understand the smutty talk.

In these five weeks of February and March, out of 39 films reviewed by this agency for independent exhibitors 21 were declared to be unsuitable for children, and 6 more were not listed one way or the other, though 3 of the number were plainly among the unsuitable class.

#### "The Educational Screen"

But let us hear also from **"The Educational Screen,"** a monthly magazine published in Chicago, with a directorate and staff of such men as Herbert E. Slaughter, of the University of Chicago, as president, and Frederick J. Lane and Dudley Grant Hays, of the Chicago Schools, as members of the Board. This magazine publishes its "film estimates" every month ("being the combined judgments of a National Committee on Current Theatrical Films"). What



does the issue for the same month of February, 1931, reveal as to films deemed suitable or unsuitable, first, for children under 15, and then for youth between 15 and 20 years of age?

Of 29 films reviewed for the February issue, 17 were regarded as utterly unsuitable for children under 15 years of age, and 2 more as "probably" so, and 13 were classed as "pernicious", or "unwholesome", or unsuitable for young people from 15 to 20 years of age, and 2 or 3 bore as "doubtful."

If this record represents "progress", what must have been the suitability of the films for children in all the years before 1930 and 1931, when they were just as vigorously defended by Mr. Hays and ex-Governor Milliken, as now? And yet we are told that 75 per cent of the 120,000,000 people who see the pictures every week are young people under 24 years of age! Was there ever so pernicious an influence at work upon so many?

"In its progress of self-regulation," says Mr. Hays, "the success of the motion picture industry challenges comparison with any instance of industrial or social progress effected through the fiat of law, the action of political censorship, or the tyranny of dictatorship." Did he never hear of compulsory school attendance, or child labor laws limiting the working hours and age of child-workers, or of clean milk legislation? Was there no social progress in such "fiats of law" far beyond any that the moving picture business has ever made, in its fear (?) lest children should be morally corrupted by its pictures? "The experiment of a motion picture theatre for children was attempted," Mr. Hays says ("New York Times," March 31, 1931) "but failed for lack of public support!" Rather did it fail, as so many other sincere attempts at having moving picture shows for children, have failed not for lack of public support, but for lack of enough decent clean pictures to keep them going.

"Assist the industry in providing entertainment adapted to the child-mind," says ex-Governor Milliken, the secretary of the Motion Picture Producers and Distributors of America, Inc., and Mr. Hays' understudy! Indeed the industry would certainly seem to need assistance far beyond that of its own "self-regulation"!

It is amazing that the Motion Picture Producers and Distributors and their representatives can think that the decent public can go on swallowing such official statements as these! Let the movie men again beware! The great hypocrisy of the age cannot go on undiscovered forever! America and decent American parents are not going to be deceived by it, we hope, much longer!

### III.

#### How They "Debunk the American Gangster"!

Here again is another statement of Mr. Will H. Hays in his annual report to the Board of Directors of the Motion Picture Producers and Distributors of America, Inc. ("New York Times," March 31, 1931):

"The greatest of all censors—the American public—is beginning to vote thumbs down on the 'hard-boiled' realism in literature and on the stage which marked the post-war period. . . . The handwriting now plainly on the wall is that America is largely through with the post-war preoccupation with morbidity and crime in

literature and drama. The orgy of self-revelation which marked such a large portion of modern authorship is passing. We have a new younger generation, now rising from the jazz age, that promises to support clean, high-purposed entertainment. The motion picture screen in recent months has done much to debunk the American gangster in films dealing with current conditions. Nothing could prove more forcibly the success of self-regulation in the motion picture industry than the manner in which such subjects have been invariably treated. The insistent message flashed upon the screen has been, 'You can't get away with it.' In other films, the deadly weapon of ridicule has been trained upon the gangster and his kind—ridicule that removed from the bandit and gunman every shred of false heroism that might influence young people."

Could any statement be more ludicrously apologetic and self-condemning than this? In order to justify their recent tremendous output of gangsters and racketeer and crook pictures (over 40 of them during the last 7 months), the moving picture men are now to be credited with the high and righteous purpose of having done it, not chiefly to make money out of such demoralizing pictures, but in order to make crime repellent, and to "debunk the American gangster", and remove temptation to imitate him from the young! This certainly again is "going some"! Let him believe it who can! But there are still some who are deceived by such amazing sophistries as these!

Then let us hear some further testimony:

(1) Judge William H. Smathers is a judge in Atlantic City, the father of six children, and the winner of the 1930 Kiwanis Club award for the most useful citizen in Atlantic City. On March 28, 1931, after four boys in the Juvenile Court there had been sentenced to the Detention Home for stealing \$500 in merchandise from a shop on the Boardwalk, under the influence of a moving picture which they had just seen, Judge Smathers made the following statements:

"Motion picture concerns, featuring gangster and gunman pictures, are responsible for the nation-wide wave of juvenile crime. Something has got to be done to prohibit motion picture concerns from making and exhibiting gangster gunmen, underworld, and racketeer pictures. Such pictures are poisoning the minds of the youths of this country, conveying to their minds a false impression of bravery and heroism, actuating them to commit serious crimes, such as carrying pistols, breaking and entering and attempting hold-ups. They not only disturb a boy's mind while he is in school and at wholesome play, but they disturb his sleep. School authorities, Churches and civic organizations should join forces with law-enforcement agencies and the courts to compel state and Federal action to rid society of this menace without further delay.

"(We didn't need any of the things we took," said the oldest boy. "All of us were excited after leaving the picture, and thought it would be easy and exciting to break into the store. We had not thought about such a thing before seeing the picture which had a lot of shooting in it. On our way home from the theatre we broke into the store.")

(2) Judge Frank P. McEvoy, on March

10, 1931, according to the "New York Herald-Tribune" of the following day, sentenced three youth in Criminal Superior Court at Hartford, Conn., to terms of from 26 to 28 years each, for stealing \$13,509 from the Berlin Savings Bank.

R. L. Gideon, Esq., appointed by the Court to represent them, said that the youths had been inspired to rob the bank, their first major criminal exploit, by motion pictures that depicted the activities of gangsters, the reading of detective stories, and accounts in the daily press about bank robberies. He said that the prisoners were merely adventurous young men and not hardened criminals. Hugh M. Alcorn, State Attorney, also blamed uncensored films for having been a factor in the case. He said that the youths had witnessed a picture in which criminals were glorified, the night before deciding to rob the bank. From such pictures he said youth can learn in detail just how a crime of this kind can be committed.

(3) Police Commissioner Mulrooney, of New York City, in the "New York Times" of April 13, 1931, said: "The child problem in crime is growing worse all the time. Our figures show that there is taking place a gradual lowering of the ages of young people entering the paths of the criminal. Boys no more than 17 or 18 years of age are now committing murders and are participating in all sorts of stick-ups with complacent nonchalance. Sensational tabloid newspapers and crime movies are, in my opinion, two principal factors in increasing crime among children. . . . Recently a picture called 'Little Caesar' was shown on Broadway. Not long afterward we caught a gang leader in the Bronx, a mere boy, leading other boys even younger than himself, who styled himself 'Little Caesar the Second.' Young girls are being drawn into crime in increasing numbers. They are now found associated with men in gangs" (as so often in the movies).

These opinions and facts can be duplicated by the score, and the gangster pictures are still coming fast and thick from the producers like "Mr. Lemon of Orange", and "Finger Points", and "Dance, Fools, Dance", and "Gun Smoke", and "Hell-bound", and "Quick Millions", and "The Man from Chicago", and "The Last Parade."

"With regard to the news reels," says the Motion Picture Producers and Distributors of America, Inc., under date of February 2, 1931, "it is an interesting fact to note that the motion picture industry is able to say that within the past two years in not a single case has a graphic news item appeared on the screen featuring a personality made notorious by crime or scandal." What need for it in the news items (where the movie men know it would be sure to be resented) when such an advertisement as the following occurs within the last week (April 13, 1931)?

"The Gangster's 'Last Parade' Starts Today—The Real Life-story of Chicago's Crime King. The private life of a famous racketeer and his molls—the naked truth—the real facts—daringly revealed. Columbia's Thunderbolt Melodrama of Love, Passion, and Revenge. It Out Chicago's Chicago!"

Is it no wonder that the City of Chicago is now seeking to put a ban on such pictures!

(To Be Continued)

## Trans-Atlantic Echoes

By HERBERT W. HORWILL

Writing last December, I reported a High Court judgment which rendered new legislation necessary to deal with the question of Sunday cinemas, if confusion and chaos were to be avoided. On April 20 the House of Commons, by a vote of 258 to 210, which cut across party lines, gave

a second reading to a Sunday Performances (Regulation) Bill introduced by the Home Secretary. This measure amends the Sunday Observance Act of 1780 by empowering democratically-elected municipal bodies to grant licenses for Sunday cinemas, concerts, debates, and exhibitions of animals,

if these authorities are satisfied that there is a substantial local demand for them. It safeguards the six-day week of employees, and requires that the profits shall go to charitable objects. Though it did not reach the high level of the historic Prayer Book debate, the discussion was a keen



one. The speaker received over 100 applications to speak for M. P.'s who wished to take part. The Lord's Day Observance Society had spent an immense sum of money in organizing a campaign against the bill, resulting in the presentation of a monster petition, the bombardment of members by thousands of letters and postcards, and the staging of an imposing demonstration outside the House while the debate was in progress. This agitation probably helped the chances of the bill instead of hindering them, for many members resented what they regarded as an attempt to exercise a pressure not easily distinguishable from intimidation.

#### Local Option in Sunday Films

The bill thus proposes to legalize a practice which has been followed for twenty years in London and a few other cities, and which, until a few months ago, was believed to be within the law. It now goes to a standing committee, where several amendments are likely to be offered. One will seek to give the local authorities power of control over the character of the films exhibited on Sundays. An attempt will also be made to bring theatres within the scope of the bill. If this is successful, it will not be surprising if the measure, thus amended, is rejected at the third reading, for, in the opinion of many, Sunday plays are in a different category from Sunday films. They argue that the patrons of the theatre would be persons who have comfortable homes with abundant facilities for recreation, whereas the cinema caters for the less privileged classes, for whom it provides an escape from sordid surroundings. It should be clearly understood that, if the present bill is placed on the statute-book, this will by no means be equivalent to the general opening of cinemas on Sundays. It is a local option measure merely, and many of its supporters—who have advocated it on the ground that each community should settle the matter for itself—will use their influence against Sunday opening when the question comes up for decision in their own town.

#### Notes and News

The Archbishop of Canterbury has invited the Free Church Council to resume the "conversations" on reunion which began after the Lambeth Conference of 1920. His letter will be first considered by the various Free Church denominations separately, and their attitude will be reported

to the annual meeting of the council in September. . . . There will be presented to the General Assembly of the Church of Scotland a petition in favor of the admission of women to the ministry. It bears the signatures of the late Lady Frances Balfour, the Marchioness of Aberdeen, and other influential members, and has been warmly supported by the "Scotsman." . . . Ill-health has compelled the retirement of Dr. J. H. Ritson from the secretaryship of the British and Foreign Bible Society, which he has held since 1899. During his period of office the annual circulation of Scriptures issued by the society has risen from 4,479,439 to 12,175,292, and the number of translations for which it is responsible from 304 to 640. . . . The Hampstead Congregational Church, of which Dr. Horton was for many years minister, has resolved to withdraw its support from the Metropolitan Hospital Sunday Fund unless a guarantee is given that it will not make a grant to any hospital accepting financial assistance from sweepstakes. . . . At Liverpool Cathedral worshippers are now asked to bring their own prayer-books as service-sheets can no longer be provided. Owing to trade depression, collections have so fallen that rigid economies are necessary. . . . At Ilford, a London suburb, the Protestant Churches have co-operated in a three weeks' advertising campaign, which has increased attendances by fifty to seventy-five per cent.

#### Obiter Dicta

What makes some people feel there is nothing in religion, says the Rev. John Bevan, is not any congenital spiritual defect. In nine cases out of ten it is because they have not troubled to cultivate a religious interest. . . . According to Dr. T. R. Glover, the thing that above all ruined ancient society was the increasing withdrawal of responsibility from the individual. . . . "It is gradually being realized by psychologists," remarks Evelyn Underhill, "that prayer is one of the most widely diffused, and one of the least easily explained, of the mental activities of man. Unfortunately they still retain the old bad habit, started by William James, of studying mainly its crudest and most abnormal expressions." . . . The Rev. F. L. Wiseman suggests that it may be advisable in some instances to use different tunes to express the differing moods comprised in one hymn. . . . The Rev. W. H. Elliott

predicts that, while science is not going to demonstrate the existence of God, it is going to give enough new knowledge to drive men back to God. . . . "It is not a pleasant sight," says the Rev. G. O. Griffith, "to see a little man in a little-minded mood invoking the Scriptures for his matter-of-fact arguments and trying to bend big texts to mean issues." . . . R. Ellis Roberts remarks that we must somehow get back into the heads of the laity that a parson is a man with a job, not a man with fifty-nine hobbies.

#### New Books in England

The biography of Archbishop Lord Davidson is being written by Dr. Bell, Bishop of Chichester, who was his chaplain from 1914 to 1924. . . . Principal Garvie's "The Christian Ideal for Human Society" (Hodder) is a companion volume to "The Christian Doctrine of God." He hopes to provide a third volume on Christian Apologetics. . . . In "Thoughts After Lambeth" (Faber) T. S. Eliot, the poet, reveals himself as a theologian also. . . . The purpose of "The Meeting of the Roads" (Nisbet), by the Very Rev. R. O. P. Taylor, is to show how the ideas of Christianity are dignified, confirmed and defined by the broad and generally accepted results of science. . . . Dr. T. Walker's "Jewish Views of Jesus" (Allen) ranges from early Jewish tradition to modern Jewish writers, both Orthodox and Liberal. . . . Bishop Garbett's "In the Heart of South London" (Longmans) will describe social conditions in the poorest districts and answer the challenge "What is the Church doing?" . . . The Oxford University Press has issued an enlarged edition of "Songs of Praise," containing 703 hymns. . . . W. P. Livingstone, the biographer of Mary Slessor, has written under the title of "A Prince of Missionaries" (Clarke) a life of Dr. Alexander Hetherwick, who spent 45 years in the service of the Blantyre mission, Nyasaland. . . . Donald Attwater has written for Cassell's a life of that picturesque and eccentric figure, Father Ignatius, of Llanthony Abbey. . . . F. Vine Hall has collected in "A Little Book of Spiritual Bequeathing" (Mitchell) a number of extracts from testamentary documents, selected for their beauty or significance of phrase or thought. . . . "Tell the Children" (Kingsgate Press) is a collection of admirable addresses to boys and girls by 26 different preachers.

## The Tragedy of the Past Tense

By GUSTAV R. POETTER

"Alas for you who are rich, for you have had your comfort!" Luke 6:24 (Goodspeed).

Jesus was not a rich man in any way that the world has ever in mind. He was brought up in poverty. His home was in the sort of house common among the Orientals. When He had launched His public ministry, and was teaching the people, Jesus said, concerning His poverty, that "the foxes have holes, the birds have nests, but the Son of man hath not where to lay His head." And yet Jesus did not close His eyes to what He saw among the rich people of His day. As such, Jesus was not prejudiced against the rich. He found friends among the wealthy. He found good souls among them. They had even invited Him to share their gracious hospitality. And He ever accepted their invitations. Remember Nicodemus who came to Jesus by night for light on the Kingdom of God which Jesus founded. Nicodemus was a rich man. Remember Zacchaeus who likely had become rich by fraudulent ways and means, was pleased to have Jesus as a guest in his beautiful home. And more, Zacchaeus allowed Jesus to convert him completely to a life of righteousness. Zacchaeus was a rich man.

Remember Joseph of Arimathea, rich in this world's goods, allowed Jesus to be buried in his new grave. Joseph of Arimathea was a rich man.

But the rich whom Jesus has in mind in our text are those to whom the tragedy of the past tense has come. And what kind of a tragedy is this? It is the tragedy of absorption in things that wind up completely. They have no mysterious remainders. Wealth is one of the most obvious of such dead ends. That kind of a doom threatens many who are as rich as Dives. They live the "have had" life. The past perfect tense takes the prospective joy out of their lives here and hereafter. Woe is in store for them now and forevermore. This timely warning fits more today even than in the days of old.

How can we escape the tragedy of the past tense? How can we escape the desert land of the past tense? We must never forget what constitutes life's true glory. Life is a serial story. When it ceases to be a serial, it ceases to be life. Ah, when there is no expectancy in life, what a crushing sensation possesses us! Indeed, when there is no "next" to look forward to and to prepare for, what a lack of im-

petus then to attempt the better things of life! Simply to major on the things which end with consuming, why, that takes the very zest out of life! What fools ye mortals be—we find ourselves saying consciously and unconsciously. Life surely is a tragedy when it is simply a "have had," and there is no more to think about or to live for. And how many there are who are carrying on in this fashion and spirit! They seem to have no control over this kind of a useless current. Like machines such souls act; driven they seem to be, with no bright future or expectancy awaiting them. The selfish interest in the present moment, the concern about what we can see and feel and handle, the lack of vision, these and their like do popularize this tragic way of living. Shall we say that there is more of such drifting today than ever before? Shall we blame it on modern inventions and conditions of living?

But, bear in mind, it is not merely in materialistic choices that we run the danger of getting into the past tense. There is the same danger in a cozy dogmatism. That prevailed in the days of Jesus. That brought Jesus into conflict with the dog-



matic hypocrites of the temple. Recall how Jesus speaks to them: "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!" Their cozy dogmatism left no room for the additions of experience. We would not call our brethren of Fundamentalism hypocrites, but we do charge them with much of the "have had" experience. Their attitude toward changing worn-out doctrines of the centuries, their refusal to adjust them to the enlightened conscience of our day, their hesitancy to accept the results of modern scholarship, their unfriendly feeling toward those who differ with them—that certainly places them into

a finished class of thinkers. Folks most to be pitied are those with closed minds, sealed against new and advancing truth. And these Christians who are forever talking about the good-old time religion being good enough for them, are often living a tragic religious life. That "fixed" character of their religion is surely no recommendation to the many thoughtful Christians today. No; their petrified religious experience is an offense to many who love the Master and His authoritative teaching of religion as over against that taught by the scribes and Pharisees. Indeed, growth in religion is as necessary as it is in any sphere of life. Indeed, where there is no growth in religion or the life of the Spirit, mark you, the past tense is getting in its work, which simply means death.

Ah, the glory of life is in its expectancy.

Marmont said of Napoleon, "There is so much future in his mind." It has been characteristic of great souls, such as Paul, who have had a far nobler future than Napoleon's in their minds. Jesus is ever the inspiration of these great souls, these path-breakers, these beacon lights, who are making this a better world. There are Luther, Zwingli, Calvin and Melancthon in theology; there are Washington and Lincoln in statesmanship; there are Newton, Kepler, Faraday, Edison, Einstein in science; there are Augustine, Savonarola, Kempis, Nightingale, Willard among the saints. And there is not only the "Unknown Soldier," but the great unknown saints in all ages whose lives suffered not from the tragedy of the past tense.

St. Mark's Reformed Church,  
Reading, Pa.

## A Letter From London

By HUBERT W. PEET

### British Missionary Leader on India

"The only alternative to the Irwin-Gandhi agreement, which took place two days before I left Bombay, would have been the proclamation of martial law in India," Rev. William Paton, Secretary of the International Missionary Council, told me on his arrival in London after a three months' visit to India. Mr. Paton is a former secretary of the Indian National Christian Council, whose meetings he has been attending, while he has also been taking part in some of the investigations of the Commission on High Education in Indian Christian Colleges, of which Dr. A. D. Lindsay, Master of Balliol College, Oxford, is the chairman.

Mr. Paton expresses himself as very astonished that there has not been more general recognition in Great Britain of the part Lord Irwin has taken in bringing about, if not complete peace, at least a satisfactory armistice which will enable the conclusions come to by the Round Table Conference to be further discussed. "The Viceroy is honored in India not merely as a man of goodwill but as a real Christian," he said. "His patient wisdom and courage have made the agreement possible. It is he also who is the realist and Churchill and his followers who are the sentimentalists."

As regards the Christian position in India, Mr. Paton expresses himself as very hopeful. "I was surprised and delighted to find that in Gujerat, Gandhi's own country, there had been a great increase in the sale of Bibles during the last year," he said, "while the most remarkable single fact coming to my attention was the caste movement towards Christianity in the Telugu area, due to the wonderful impression created by the recent mass movement among the outcastes. It is being increasingly recognized that Christianity is not just a foreign religion."

### The Oxford Movement after a Hundred Years

It was on July 14, 1833, that John Keble preached the Assize Sermon at Oxford; with that the Oxford Movement began. It was for a long time a movement which aroused enthusiasms both in defence and opposition, and Churchmen took sides for it against the Tractarians. But the controversy in its old form has died down; and in the company of theologians and others, who have taken in hand the preparations for the celebration of the Centenary in 1933, there are members of all parties, Anglo-Catholic and Evangelical alike. When they went to interview the Archbishop of York they pointed out how much the movement, which will always be linked with the names of Keble, Pusey and Newman, has done for the whole Church. Among those present were the Bishops of Winchester and Croydon, both inheritors of an Evangelical tradition, and the

Bishop of St. Albans, with other Anglo-Catholics. The Archbishop of York in his own name, and in the name of the Archbishop of Canterbury assured the deputation of their hearty support of the plans for a united celebration in 1933.

### A Lay Preacher in the Foreign Office

At the annual dinner of the Parliamentary Lay Preachers' Association, Mr. Arthur Henderson, the Foreign Minister, was among those who were present. The dinner was presided over by Mr. Isaac Foot, and among the forty who dined together were representatives from different denominations and parties. Mr. Henderson made the deepest impression by his account of the way in which his preaching in the villages of England had prepared him for his present post of international importance. When he went first to the Foreign Office, critics were found to prophesy his failure. "But he told his audience," so Dr. Sidney Berry remarks, "that those omniscient critics overlooked the fact that he had been prepared by being steeped in the principles of Christianity, the spiritual background of all true internationalism, and by his work in connection with the Labor International."

### Veterans

Among the veterans who remember the Great Exhibition in London of 1851 and recently assembled for a reunion was Canon Wilson. He was at one time Headmaster of Clifton, and a well known defender of Broad Churchmanship within Anglicanism. His book on "The Atonement" is still remembered as one of the ablest presentations of the views represented in such works as those of Horace Bushnell. He is still vigorous in mind and body, though he can well remember the days when with the Exhibition of 1851 it was believed by the Prince Consort, Tennyson, and others that a new era of peace had begun through the ennobling influence of international commerce. Another vigorous servant of the Church Militant is Dr. Frank Ballard, the well known Methodist lecturer, preacher and defender of the faith. He has been set apart for some years by the Methodist Conference to lecture on Christian Evidences. He declares that there is not a single argument against the Christian Faith which he cannot answer.

### Inter Alia

British and German theologians have just concluded a week's conference at the Palace, Chichester, where they have met under the presidency of the Bishop of Chichester. Dr. Otto Dibelius, of Berlin, was vice chairman. The subject of the Conference was "Corpus Christi," and the discussions ranged around different aspects of the Church and the Sacraments. This is the third of these conferences and a fourth is being planned to take place in Ger-

many. . . . Rev. W. Major Scott, of the Hampstead Garden Suburb Free Church, has accepted the call to succeed Dr. T. Rhondda Williams at the famous Union Church at Brighton, which Dr. R. J. Campbell made so well known. . . . The memory of "The Clapham Sect," the famous Evangelical movement associated particularly with the names of William Wilberforce, the champion of the slaves, and Zachary Macaulay, father of Lord Macaulay, is being perpetuated in the new Church of the Holy Redeemer, Streatham Vale, not very far from Clapham. The original plan of erecting the Church in the actual Clapham district was abandoned in favor of the needs of the new population which has migrated a little further afield in one of the newly developed London districts. . . . A hundred years ago on Mar. 29, Exeter Hall was opened. It is some years now since it was closed, so it never lived to have a centenary. It gave its name to a certain school of evangelical philanthropists. Thomas Carlyle launched his thunders at "Exeter Hall religion." There in 1858, when he was only 21, Spurgeon preached for four months to vast crowds. It is easy to criticize many of the things said in Exeter Hall, but on the other hand history has abundantly vindicated the wisdom of many who pleaded there for the slave and for the unredeemed natives. The men and women who fought in Exeter Hall to complete the liberation of the slaves, and in after years for the protection of the weak against the horrors of the industrial system, have an honorable place in history. . . . The Dean of York, in order to deal with some rumors current in the press, announces that a year ago the Chapter sold certain books of value to bibliophiles in order to raise money for the repair of the Minster. Among these books were five Caxtons. The total amount raised was £20,000. It should be remembered that £45,000 had been raised before that time by public subscription to preserve the priceless windows of the Minster. The dean and his colleagues realized that they could not make a further appeal at the time. They discovered that it was within their right to sell these books from their library. The books have a value for book-collectors but were not used at all in the service of the Minster. The £20,000 did some of the most necessary work; but £30,000 more is still needed. . . . Sir Harry Lauder, the world-famous comedian, has been giving his views on the Sunday opening of theatres and other matters. "I am for six days' work every time," he says. "Nothing can be gained, in fact much will be lost, if Britain is deprived of the Day of Rest. Actors and comedians do not want it." To an interviewer he said that he never spent a day "without sending up my wee bit of prayer. . . . I know that God answers prayer."



# NEWS IN BRIEF

## THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1931

**Subject**—"The Attitude of the Home Toward the Eighteenth Amendment."  
**Length**—Not over 3,000 words.

**Time**—All essays must be received by Rev. Henry I. Stahr, D.D., Executive Secretary of the Board of Christian Education, by Children's Day, June 14, 1931.

**Two Classes of Contestants**—It has been decided this year to offer two sets of prizes to two classes of contestants. Competition in Class 1 is to be limited to the laity and in Class 2 to the ministry.

**Prizes**—The following prizes are offered in each class:

- First prize—\$50
- Second prize—\$25

**Instructions**—1. Sign essay with an assumed name, giving correct name and address on a separate sheet.  
2. Use one side of the paper only.  
3. Manuscripts, as far as possible, should be typewritten.

## 1931 SYNODICAL MEETINGS

**Pittsburgh Synod**—May 18, 1931, Jeannette, Pa. (Grace).

**Ohio Synod**—June 23, 1931, Tiffin, Ohio (Heidelberg College).

## CLASSES MEETING IN MAY, 1931

**May 14, 1931**—Virginia, Edinburg, Va.

**May 18, 1931**—Maryland, Westminster, Md. (Baust Emmanuel).

**May 21, 1931**—North Carolina, Whitsette, N. C. (Brick Church).

**May 27, 1931**—Ursinus, Wheatland, Ia.

**May 27, 1931**—North Dakota, Streeter, N. D.

## CHANGE OF ADDRESS

Rev. J. E. Wildasin from Blooming Glen, Pa., to Dublin, Pa.

## PITTSBURGH SYNOD'S CONFERENCE ON CHRISTIAN EDUCATION

Pittsburgh Synod will again hold a Conference on Christian Education on the opening day of Synod, May 18, from 2.45 to 4 P. M., in the Grace Church, Jeannette, Pa. The principal speaker will be Miss Blanche Carrier, acting head of the Department of Religious Education of the University of Pittsburgh. She will speak on the subject: "The Minister's Place in the Modern Program of Religious Education." Dr. Paul J. Dundore will discuss briefly the "Value and Use of Standard B for the Sunday Church School." Delegates to Synod should find this a most interesting and helpful conference.

Harvey W. Black, Secretary.

We are glad to get this note from the secretary of a wide awake Consistory in the Potomac Synod. "My wife and I greatly enjoy the 'Messenger'."

Mr. Harvey Light, a student of the present graduating class of the Theological Seminary, Lancaster, Pa., was elected to the pastorate of the Lemaster Charge, Mercersburg Classis. On May 3, Revs. G. E. Plott and E. H. Laubach, the Supply Committee, conducted the election in the 4 congregations of the Charge.

We regret to learn of the death on May 7, at 2 P. M., of Mrs. Nannie C. Wissler, beloved wife of Rev. Harry W. Wissler.

She passed away in the city hospital of Frederick, Md. Funeral services were held Saturday, May 9, at 2 P. M., and she was laid to rest in the Frederick City Cemetery. Our hearts go out to our dear brother in his bereavement.

Since Rev. John G. Grimmer, treasurer and stated clerk of Baltimore-Washington Classis, has resigned to accept the pastorate at Claysburg, Pa., he has resigned as treasurer and stated clerk of Baltimore-Washington Classis. In his stead, Mr. John Moll, 1720 Fleet street, Baltimore, Md., has been elected treasurer of the Classis, and Rev. Norman L. Horn, 1300 Iona terrace, Baltimore, Md., has been elected stated clerk.

Boehm's Church, Blue Bell, Pa., Rev. Edward R. Cook, S. T. M., pastor, reports 4 young men confirmed on Palm Sunday. \$50 raised for Ministerial Relief, the Easter offering goes to some special cause such as this every year. Apportionment paid in full up to date. 191 communed, out of membership of 240. The theme of the Thursday mid-week services which started Apr. 16 and will continue to July 30, is based upon the life and person of Jesus Christ.

On Sunday, June 7, the men of Chapter No. 31 of the Reformed Churchmen's League will take charge of the evening service in their Church, St. Paul's, Lancaster, Pa. A large attendance is expected at this service which will assume the nature of a farewell for their pastor, Rev. T. A. Alspach, D.D., who is going abroad for a three months' vacation.

On April 30 a Chapter of the Reformed Churchmen's League was organized in Grace Church, Eden, Pa., Rev. W. C. Pugh, pastor. The following officers were elected: President, Harry Braught; vice-president, John Wenhold; secretary, C. J. Umble; treasurer, John De Vink. This is the seventh Chapter organized in Lancaster Classis.

Emmanuel's Church, Hazleton, Pa., Rev. John N. Garner, pastor. The services during Easter season were well attended. 660 communed. 43 were added to the Church, 32 by confirmation, 4 by letter and 7 by reprofession. Easter offering, \$2,200. The Luzerne Co. Sunday School Association held its annual convention in this Church, May 5 and 6.

The posters in the Essay and Poster Contest have been judged and announcement will be made of the result in connection with the final word given by the judges of the essays. One can understand that the reading of these essays requires time and work, and cannot be done speedily. Then too some of our judges are very busy persons. All the essays are now in transit from one judge to another, and we hope soon to have final word from every judge, upon receipt of which public announcement will be made.

Dr. J. M. G. Darms addressed a conference of the Evangelical Congregational Church held in Bethlehem April 28-May 4, on "The Challenge of the Next Generation to the Christian Youth of Today." This Church, which at present does not have a college, has made arrangements with Ursinus College for the education of its young people, and reports that the results are very satisfactory, paying tribute to the scholastic work and Christian training given at Ursinus College.

Commencement exercises of the 24th year of the Philadelphia School for Christian Workers will be held Monday, May 18, at 3 P. M., in the Chambers-Wylie Memorial Presbyterian Church, Broad St. be-

low Spruce, Philadelphia. Miss Margaret Isabel Duff of Enon Valley, Pa., graduates as Bachelor of Religious Education, and the following as Pastors' Assistants: Mary F. Loreto, New Brunswick, N. J.; Mayme R. Swartley, Lansdale, Pa.; Rose E. Toth, Philadelphia, and Amy B. Watson, Abilene, Kans. The Alumni Banquet is held at 5:30 P. M. in the School buildings, 1122 Spruce St.

The Laymen's Rally for the men of Lancaster Classis will be held in St. Paul's Church, Lancaster, Thursday, May 21, at 7 P. M. The toastmaster is T. Roberts Appel, Esq., Prof. T. H. Ebersole, a song leader, and the address of the occasion will be delivered by Dr. Paul S. Leimbach, Philadelphia. The Committee consisting of Elder H. W. Keitel, and Revs. L. C. T. Miller and Addison H. Groff, of whom the latter is chairman, announced that their aim is to bring the men of the Classis together, to make them feel their common privileges, to awaken in them a fuller joy and pride in their calling as Christian men, and to stir them to a deeper devotion to the tasks of the Kingdom.

Christ's Charge, Hagerstown, Md., Rev. H. A. Fesperman, pastor. 17 members received at the Spring Communion at Salem Church on Apr. 19. 127 communed, or practically 100 per cent of the membership. In Christ's Church, the S. S. attendance average 572 for April. The annual Every Member Canvass held Apr. 26. Results show a large increase over former years. 45 men participated in the canvass. The Hagerstown High School Choral Club, numbering approximately 100 voices gave a sacred concert in Christ's Church on a recent Sunday evening to an overflow audience. Prof. Chas. M. Cassel directed. The Seminary Choir from Lancaster recently delighted a large audience in Christ's Church.

In Grace Church, Hazleton, Pa., Rev. William Toennes, pastor, the 84th anniversary was observed with special services in the S. S. and Church May 3. Rev. J. M. G. Darms, D.D., preached 2 forceful and inspiring sermons on "The Place of the Christian Church in Modern Life" and "Co-operation." Dr. Darms also spoke to the S. S. on "Paying the Price." Special anthems by the choir, fine organ music and selections by the S. S. orchestra added greatly to the services. Special offering thus far, \$1,444, additional offerings have been promised and the total will probably exceed \$1600. This is a good showing in view of the present industrial situation.

Rev. H. D. Clauss, pastor of Moore Township Charge, entertained the May meeting of the Ministerial Association of the Reformed Church in Lehigh Valley at Emmanuel Church, Bowmanstown. Pres. F. R. Shafer presided and Rev. T. H. Bachman conducted the devotions. Papers presented by Rev. W. L. Meekstroth, "The Place of Worship in the Life of a Christian," and by Rev. J. D. Dieffenderfer on "Behaviorism." Dr. T. H. Herman addressed the Association. Other guests were Attorney Seidel Throm, Reading, and Elder T. J. Koch, Easton. Rev. George A. Creitz, First Church, Easton, was elected to membership. 32 members present out of membership of 60. Dinner served at Smale's Hotel. The Rev. R. Edwin Kutz will entertain the June meeting at St. Peter's Church, Parryville, with dinner at Emmanuel Church, Bowmanstown. Papers will be read by Rev. W. O. Wolford, and Rev. Dr. W. U. Helffrich. 52 members have attended at least one meeting this year, and the average attendance not including guests has been 31.



Do not fail to read the article on the meeting of the Executive Committee of General Synod. This will be not only illuminating but informative and substantiate the wisdom of General Synod in forming such a committee to act ad interim in behalf of and in the interests of the Reformed Church.

The Brown Memorial Church, Wichita, Kansas, is enjoying a good measure of prosperity under the leadership of Rev. Roy Moorhead, who has now been on the field six months. The congregations, both morning and evening, have increased materially and the Sunday School has nearly doubled in enrollment and actual attendance. The Easter services were attended by capacity congregations and 10 new members were received, 9 by confirmation. Mr. Moorhead is proving to be the "right man in the right place!"

Bellaire, Ohio, Rev. Daniel Gress, pastor, reports: "The Easter season was truly joyous for our congregation. A special Easter Song service was given on Palm Sunday evening. Services were held during Holy Week; although the weather was disagreeable, the attendance was good. Easter was ushered in by a well attended Sunrise service at 6.30 A. M. Communion services were held morning and evening. A class of 12 young people was confirmed. Two were admitted by certificate, making 14 additions. The Easter Communion was the largest in our history; almost 90% of the members communed. The offerings for all purposes were large, even though we are passing through a drastic business depression in this industrial community.

Trinity Church, Watertown, Pa., Rev. P. A. DeLong, pastor, reports unusually inspiring Easter services. Services were held each Thursday evening during Lent. The guests preachers were Revs. C. W. Walck, Paul W. Yoh, Thos. G. Jones, E. G. Kline, H. H. Rupp and J. C. Brumbach. The attendance at these services was the best for years. Large Communion on Easter. 221 communed. Nine children were baptized at the font at a special service in the afternoon. The additions numbered 8. In the evening the choir rendered the oratorio, "The Victorious Christ." The congregation participated in a Loyalty Campaign during the six weeks preceding Easter. Much interest was aroused by the movement and large congregations filled the Church Sunday after Sunday. It was indeed a worth while movement.

In First Church, Sandusky, O., Rev. V. J. Tingler, pastor, inspiring Holy Week devotions enjoyed; Revs. S. I. Royer, E. Burrichter and C. Hassel assisted. One of the 4 Good Friday Union services from noon to 3 P. M. was held in this Church, with attendance over 860. Good Friday evening a large congregation attended the preparatory service. On Easter a sunrise worship at 6.30 A. M. was held which taxed the seating capacity of the auditorium. The Communion service at 10.30 A. M. was the best in the history of the congregation. In the evening the confirmation class was admitted to the Lord's Table. Rev. J. Rauch Stein, D.D., addressed the class in a very touching way. 12 additions: 9 by confirmation and 3 by profession. Offering of the day in keeping with the season.

In Grace Church, Sioux City, Iowa, Rev. L. Harrison Ludwig, pastor, well attended congregational meeting with fine reports from the organizations held Apr. 10. Pastor's report showed fewer members than a year ago but in other respects the Church seemed to be in better condition, the average Church attendance being better, also the average S. S. attendance which was unexcelled for the past 6 months and for the month of April best of all. Financially the Church is in better condition than for several years. All but 11% of the membership attended one of the morning Church services during the year. The Church has just completed a well attended week of services with Dr. Rufus C. Zartman. On Apr. 19, 14 new members received: 12 by

letter and 2 by confirmation. Present membership, 144.

Carrollton, O., Rev. H. N. Smith, pastor. At the beginning of the Lenten season every family received a pastoral letter and "The Fellowship of Prayer." About 75% of the membership communed Easter at Germano. Offering for Apportionment \$60. Additions one by letter. In the evening the choir rendered a cantata to a full house. A Catechetical class has been organized. Mr. Benj. Kuhn, the oldest member of the congregation, of 81 years, was laid to rest Apr. 1. Rev. G. V. Walker, a former pastor, preached the sermon. He is survived by his widow and a daughter. Another daughter preceded him in death. Communion at Carrollton Apr. 12. 60% of the members communed. Offering for Apportionment \$24. Duplex envelopes are used and monthly remittances made. The Germano Choir repeated their cantata here in the evening. The pastor has been kept unusually busy visiting the sick.

In Christ Church, Middletown, Md., Rev. John S. Adam, pastor, was held the commencement service on Apr. 19 for the 11 graduates of the Leadership Training Class who successfully completed a 3-year course, and passed the examinations given by denominational leaders of the International Council of Religious Education. Mrs. Anna Main has been the efficient teacher of the class. An interesting program was given by the graduates and diplomas presented by Mr. E. L. Coblentz, general superintendent of the Church School. The Leadership Training Alumni now has a membership of 38. A banquet was held in honor of the graduates with the alumni, teachers and officers of the Church School present. Dr. Nevin Harner, of Lancaster, was the principal speaker.

Have you ever heard the Word of God read in public by a little boy? You would have been thrilled on May 3, Boys' Sunday, to have heard a little lad 12 years of age read the story of the boy Jesus' visit to the temple to a congregation of thousands at a service in Philadelphia. There was boyhood linked to boyhood, youth to youth, spirit to spirit. There was in the reading such intelligence and sympathetic understanding of the attitude and ambition of the boy Jesus, and never have we heard a finer enunciation of the salient truths of that Gospel lesson. It really caught the heart of gray haired men and they asked themselves, "Did we ever feel like that about Jesus?" Truly the boys of today have a heart for Christ and should be led to the heart of Christ. That is real Christian education and to that work our Board of Christian Education is giving its thought and strength, and should have the whole-hearted support of every Church member.

Apr. 12 was a red letter day for St. Peter's Church, Knauertown, Pa. 19 additions: 12 by confirmation; 5 by reprofession; 2 by letter. 2 young men were prevented from coming in by illness. This congregation was taken under the advice and guidance of a committee appointed by Philadelphia Classis in June, 1930. 11 persons were present at the first service and from June 24, 1930, to Apr. 1, 1931, the attendance has been an average of 57 persons. Clarence Stauffer, a student at Wheaton College, Ill., had charge of the services during the summer, and Ronald Yocum, at present a student at the State Teacher's College, West Chester, Pa., has assisted since then. Rev. Loy C. Gobrecht, a member of the Committee on Supply, conducted the services on Apr. 12. The field is large at Knauertown and this country Church is on a fair way to a permanent place in the community's religious life and guidance.

Rev. Alvin F. Dietz celebrated his 9th anniversary as pastor of Salem Church, Shamokin, Pa., Feb. 25. During his pastorate he confirmed 269, received into communicate membership 342, baptized 469 children, officiated at 184 funerals, and 73 weddings, also raised \$54,000 for congre-

#### WASHINGTON, D. C.

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gational expenses and more than \$10,000 for Benevolences. A large congregation gathered for the occasion when Rev. E. W. Kohler, of Summit Hill, Pa., a classmate, delivered the address. Rev. Mr. Dietz was privileged to address the Danville Conference of the Lutheran Church, Sunbury, Pa., April 13, and the faculty and theological students of Susquehanna University, Selinsgrove, Pa., Apr. 23, on the subject, "A Unified Program of the Church and Church School." This Unified Program has been successfully carried out in Salem Church for more than 2 years. The interest is becoming more keen daily, and it is believed that the problem of Church attendance will be definitely solved through a Unified Program of Worship and Christian Education.

The Schwenkville, Pa., Charge, Rev. Scott Francis Brenner, pastor, experienced a most blessed Easter in both Heidelberg and St. James Churches, with largest number of communicants in many years and offerings surpassing all previous achievements. The activities of the Young People added to the Easter enthusiasm. In Heidelberg Church on Palm Sunday, 17 catechumens confirmed and 8 adults received into the fellowship of the congregation. Heidelberg held its first Easter Dawn service. The Young People's League presented an Old Easter Mystery Play. In St. James Church, 6 catechumens confirmed. The Young People's Guild presented an Easter play and the choir rendered the Cantata, "Light Out of Darkness." The altar was made beautiful by the placing of some ecclesiastical brass-ware upon it. The Lutheran pastor and his wife, Rev. and Mrs. N. F. Schmidt, presented to both the Lutheran and Reformed congregations a beautiful cross. Suitable candlesticks were also placed upon the altar and the candles were lighted for the first time on Easter. The 2 congregations plan to co-operate in the securing of the complete altar vestments and all the necessary ecclesiastical ware.

In the Beam Charge, Rev. Erwin H. Bauder, pastor, mid-week services held during Lent. Fair attendance. Classes in religious instruction from January to Holy Week at Beam's, Trinity and St. Paul's Churches, with a fine and attentive group of catechumens. 11 from Beam's, 12 from Trinity, and 1 from St. Paul's of this class confirmed on Palm Sunday. The classes at Beam's and Trinity were the largest ever confirmed. The pastor and his wife gave a reception to the new members and Charge on Apr. 1, in the Social Halls of St. Paul's. The Ladies' Aid of St. Paul's served refreshments. A short worship service preceded this occasion at which the pastor, Vice-President of Joint Consistory, Mr. Wilson Friedline, and Treasurer, Mr. Fred Airsman, made addresses. The Friedline Violin Trio of Trinity rendered selections, the children of St. Paul's contributed a vocal selection, and the choir likewise participated. The attendance at the Easter Dawn service at St. Paul's surpassed all expectations. The altar and chancel were decorated profusely with lilies. The Young Women's Guild made up a box of cookies and home-made candy with a gallon of maple syrup as an Easter gift for St. Paul's Orphans' and the Old Folks' Home. The syrup was contributed by Mr. Fred Airsman of Beam's Church. The work of the Charge is progressing splendidly. 27 additions during the pastor's 7 months' ministry here. Rev. Mr. Bauder is gratified with the fine loyalty manifested by the people.



During the past week several Missionary and Stewardship Committees of Eastern Synod met to consider further plans for prospering the Kingdom work. These committees are important agencies and should have the heartiest support of every pastor and congregation in the Classis. They have no preferential loyalties; they are just as loyal to the individual congregations in their Classis as they are to the Boards, whose work they champion. At this time some of these committees are planning to call in keymen from various Churches for a conference on Church finance. A number of these conferences have been held and the interest shown in them was very encouraging. After all, the heart of our people is right when once we present the Kingdom with all of its appealing needs and alluring prospects. What a great purpose to spread the glorious Gospel of God among the billion and more people in the world who are still without Christ. The ethical strivings of these people will never lead them to a satisfactory salvation. This only a faith-accepted and Christ-centered Gospel can do.

In Christ Church, Boston, Mass., Rev. F. W. Engelman, pastor, at the Mid-week Lenten services "The 7 Words of Christ on the Cross" formed the basis of the meditation. Attendance good. Plan adopted for Sunday services gives general satisfaction. After the S. S. meets, the School, with the exception of the Beginners, worships with the congregation at the English service. This has solved the question of having the children take part in the worship hour. After a brief intermission, a German service is held. An Adult Bible Class was organized last fall and many who come to the English service are present for this study period. On Easter Holy Communion celebrated at both services. Attendance very good, with the number communing almost equal to the membership. Special instrumental and vocal numbers given. Annual congregational meeting held in March. Reports encouraging. Expended for congregational purposes, \$3970.62; for Benevolence, \$1,027.98, including the gifts for the organizations. Apportionment overpaid. Pastor's salary raised \$100. Arrangements are being made to install a new heating plant into the Church. On March 27, Miss Carrie Kerschner addressed the ladies, with the result that a W. M. S. was organized.

In Detroit, Mich., a well attended and inspiring Workers' Conference was held in Trinity Church by the Committee on Christian Education of the Detroit Reformed Church Union. In the afternoon there were addresses on "Weekday and Vacation Schools" by Mrs. Hazel D. Leonard, Director of the Detroit Council of Religious Education; and on "Administration" by Mrs. Catherine Miller Balm, of Philadelphia. The large audience then divided into two discussion groups: one on Cradle Roll, Beginners, Primary and Juniors was led by Mrs. E. W. Beischlag; the other on Intermediate, Senior, Young People and Adult was led by Mrs. Balm. At 5:30 P. M. tea was served to more than 100 guests. At 6:30 the Union of our Reformed Christian Endeavor Societies held a meeting with Frieda Kalsow, of Grace Church, as leader. The topic was "The Unmet Needs of the World." At the conclusion of the discussion the young people of Grace Church gave a short pageant which presented a pointed lesson on Stewardship. The closing service was a fitting climax. Mrs. Balm made a convincing appeal for greater participation in missions. The Rev. N. C. Dittes, pastor of the First Church, delivered an eloquent sermon upon the subject, "The Creation of the Christian Consciousness."

The Baptist denomination has just completed its Every Member Canvass and for the first time in a large way has conducted community canvasses, organizing the Churches and training the canvassers in

groups. This made for community thinking and effort and appealed to the community spirit. The canvasses just completed in the Baptist Churches have been more successful and the contributions and subscriptions far more liberal than ever before. This is heartening to the workers and members of the Reformed Church who are planning a denomination-wide canvass for all benevolences, as far as possible, in the month of November. The community canvass might be advisable and possible in various cities and rural districts in the Church. Let us study it on its merits.

A reception to new members was recently given at St. John's Church, Bethlehem. Rev. Walter D. Mehring, pastor, who presided, spoke on "Notes of Interest from the Minutes of East Pennsylvania Classis." A 6-piece orchestra rendered several selections. Hymns were sung. There was a recitation and a reading. The young folks rendered a special number, "Hark, the Voice of Jesus Calling." A new member gave 2 piano numbers. Everyone joined hands in the Fellowship Circle and prayed, "Blest Be the Tie that Binds." The Ladies' Aid Society decorated each new member, the orchestra, pastor, and each person having a part in the program, with sweet peas and served an excellent course of refreshments. This was the 2nd reception given for groups of new members. 48 new members received during this pastorate.

Fifty years of Christian Endeavor service and growth will be celebrated July 11 to 16 in the Golden Jubilee International Christian Endeavor Convention, in San Francisco, Calif. Careful preparations are being made by International C. E. officers and by a group of California leaders for the reception and entertainment of thousands of young people from all parts of North America. Other continents will also be represented in the program and in the delegations attending. Hawaiian young people will present native music in some of the convention sessions. Exposition Auditorium, seating 14,000 persons, has been secured for the main sessions of the youth convention. In the same building there are fourteen other halls in which meetings will be held. A series of simultaneous conferences on all phases of young people's religious activities and interests has been planned. Many fellowship banquets and recreational features will be provided. All delegates will join in a parade in the principal streets of downtown San Francisco.

Kannapolis, N. C., Charge, Rev. L. A. Peeler, pastor. On Mar. 22, the Young Men's Class of St. John's S. S. were successful in a contest with the Men's Bible Class of the Church in Salisbury. St. John's had 158 present. On Apr. 10, St. John's enjoyed a barbecue feed as guests of the Salisbury class. Fine spirit was manifested and much good resulted from this contest. On Mar. 22 the Catawba College Glee Club rendered a cantata to a large crowd. An organization of young women served luncheon at the parsonage to the Glee Club and visitors before the concert. Special services during Holy Week at which the following spoke: Revs. H. C. Kellermeyer of Concord; J. P. Hipps, Methodist; J. H. Keller of China Grove; W. H. Goodman, Presbyterian; and Shuford Peeler of Salisbury. The Early Dawn service at 6 A. M. had its largest crowd this Easter. Communion and reception of members at 11 A. M. Apr. 7-8 Madames T. P. Moose, Mabel Rickard, Misses Ruth Walter and Celma Perry, and Rev. and Mrs. L. A. Peeler attended the Classical W. M. S. Meeting at Lenoir. The Young People of St. Paul's rendered a splendid Easter service at 6:30 P. M. on Easter. They repeated this service at St. John's at 8 P. M. A number of people from St. Paul's attended the Classical meeting at Lenoir on Apr. 8. One of the largest Communion services during the present pastorate held Apr. 12. 4 additions by confirmation. Holy Communion at Keller Church Apr. 19. The

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attendance at S. S. and Church service has increased since Jan. 1.

At the spring meeting of the Sunday School Superintendents of the Reformed Church, held at Faith Church, Philadelphia, on April 27, Mr. Howard S. Welker, elder of Palatinate Church, made a challenge that ought to prove interesting to every member of the denomination. In past years, it has been customary for the Philadelphia Union of Christian Endeavor to send its president to the national convention of that body. This year, the convention is to be held in San Francisco. This year, the president of the convention happens to be Gene Stone, whose picture appeared on the front page of the April 16 issue of the "Messenger." This year, however, owing to the failure of the Bankers' Trust Company (in whose care the funds of the Philadelphia Union of C. E. had been deposited) the Union will find it impossible to send its president as a delegate to the convention. Therefore, on motion of Elder Harry E. Paisley, duly seconded and passed at the superintendent's meeting above mentioned, it was recommended that the matter be brought to the attention of the members of the C. E. Societies of the Reformed Church, and that they, as well as the entire constituency of the Reformed Church, be challenged to raise the amount necessary, viz., \$388 and send Gene, whose father for many years was a faithful minister of the Reformed Church, to the C. E. convention in California. Gene Stone, together with his mother and sister, have been staunch members of the Reformed Church for many years. Gene has been a Sunday School teacher in Palatinate for many years, a faithful worker in the C. E. Society, president of the West Branch C. E. Society, and has brought signal honor to the denomination by his elevation to the presidency of the Philadelphia Union. Palatinate Church, of which Gene is a member, and where he is serving as a deacon, can guarantee \$100 toward the \$388. It is our ardent hope that the many friends of this splendid young man, and especially the C. E. Societies of the Reformed Church, will accept the challenge suggested by Elders Welker and Paisley, and strive to raise the amount required to send him as our delegates to the C. E. convention at California. Will all those who accept this challenge, kindly communicate with Mr. Howard S. Welker, secretary, 660 North Frazier St., Philadelphia, Pa.; Mr. Chas. B. Dreihelbis, 1632 North 59th St., Philadelphia, Pa., treasurer, or Dr. Henry G. Maeder, pastor, 5942 North Park Ave., Philadelphia, Pa.

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"I cannot live without the 'Messenger'," writes a cherished reader from Tamaqua, Pa. We hope the list of those who feel that way will continue to increase.

In First Church, Canton, O., Rev. R. W. Blemker, D.D., pastor, additions on Easter 54, of whom 34 were confirmed. 11 children baptized. The Easter offering of S. S. and Church, \$600. Other special gifts and regular dues brought receipts to \$1,251.67. Heidelberg Men's Glee Club rendered a program at the morning service on Apr. 19.

First Church, Easton, Pa., reports greatly awakened interest and enthusiasm since the coming of its new pastor, Rev. Geo. A. Creitz. On April 19, the attendance for the day was 1,347. On a very stormy day, April 26, 819 were present. This is most encouraging from a congregation that was without a regular pastor for two years.

The 26th anniversary of Karmel Church, Philadelphia, and the 24th of the fruitful pastorate of Rev. Wm. G. Weiss, will be celebrated on Karmel Day, May 17. At 10.30 the pastor will preach in German, at 2.30 P. M., Dr. Benj. S. Stern will address the Sunday School, and at 7.45 P. M., Dr. J. Rauch Stein will be guest preacher. The Consistory has issued invitations to this interesting event and doubtless these special services will tax the capacity of this flourishing Church.

On May 4, Rev. S. L. Messinger, D.D., Lansdale, Pa., underwent an operation by Dr. Grim, in the Grand View Hospital at Sellersville, Pa., for the removal of an infected sebaceous cyst on the left side of his chest. After the operation he was brought to his home, and is under the care of Dr. A. C. Herman, of Lansdale. He continues to serve as pastor of Trinity Church at Freemansburg.

In Immanuel Church, Indianapolis, Ind., during the absence of a regular pastor, the Rev. Wm. H. Knierim, a former pastor, has expressed his willingness to make sick calls or take care of any emergencies where services of a minister may be required. Church attendance on Easter 355, of this number 203 communed. Attendance during March including the 3 evening services, 1,741. A Mother and Daughter Banquet was held May 8, at 6.30 P. M.

"The Apportionment is just as much an obligation as the pastor's salary." That's the statement of a layman attending a meeting of one of our Missionary and Stewardship Committees. Kingdom work is a unit and cannot be divided. How true and yet how foreign to the mind of that man who looks upon missionary and benevolent work as something **outside** of his own local Church when it all belong on the **inside** of organized Kingdom work and promotion.

In Trinity Church, Canton, O., Rev. H. N. Kerst, D.D., pastor, 50 young people confirmed on Palm Sunday. Holy Week services well attended and Good Friday night the Church filled to capacity, when 34 adults were received. Easter Communion at 8 A. M., 10.30 A. M. and 7.30 P. M., when over 1,400 communed. The music was inspiring, decorations beautiful and messages timely. Offerings \$1,454.99: Good Friday night, \$44.36; Easter Special, \$296.51; Current Expenses, \$718.29; Benevolence, \$334.94; Church School, \$60.89. On May 1 was Family Night, when an evening of dramatics, music, fun and frolic was enjoyed.

In Trinity Church, Philadelphia, Rev. Purd E. Deitz, pastor, the Heidelberg Men's Glee Club rendered a program on Apr. 12, at 2.30 P. M. On May 8, the Indian Princess Bluefeather told about many interesting usages and symbols of the Indians, sang in her native tongue, and explained the Indian flag, feathers and uses. 5 important Sundays for Trinity in May. On May 3, Boys' Day, when the boys had a part in the exercises; May 10, Mother's Day; May 17, Teachers' Day; May 24, Old Hymns Day, when plenty of

old favorites will be sung; May 31, Memorial Day.

After a recent meeting of the Ministerium, Rev. R. L. Holland, of Fort Washington, Pa., delivered a most acceptable address on the life of "Kagawa", of Japan. Many of the statements made were a revelation and heightened admiration of this great champion of high social living and the Gospel of Christ. Among others the statement was made, that Mr. Kagawa, instead of saying he is a Christian and using the customary words of testimony continuously, much prefers to have his hearers recognize his Christian spirit and his loyalty to Christ from his deeds and life. Choice souls like Kagawa are not made by circumstances or education alone, they are "born of God."

The augmented 35-piece orchestra of First Church S. S., Easton, Pa., Rev. George A. Creitz, pastor, under the direction of Thomas Achenbach, presented an enjoyable musical program at the evening services on May 3. The orchestra is composed of young people between 12 and 18 years, who are members of the S. S., and was organized in October, 1930. The choir, Charles Maddock, director, rendered 2 anthems most acceptably. Rev. Mr. Creitz preached a forceful sermon on "Time and Chance." Rev. Mr. Creitz was formally installed on the evening of May 10, when his father, Dr. Charles E. Creitz, of Reading, preached the sermon. On May 6 at 6.30 P. M., the S. S. Association gave a reception to the new pastor, in connection with the annual meeting.

Dr. S. L. Flickinger, of Centenary Reformed Church, Winchester, Va., reports a glorious Easter season. Largest communion on record. There were 14 accessions, mostly new families. On Good Friday a beautiful Processional Cross was presented by Mr. and Mrs. Joseph Hodgson. The full liturgical service is used in the morning and a free service at the evening worship. For the first time all the Churches of Winchester observed Passion Week and Holy Week, and the city-wide observance was led by Dr. Flickinger. By appointment he also prepared the beautiful and spectacular coronation ceremony in connection with the famous Apple Blossom Festival in Winchester May 5-6. The ritual was the result of considerable research in the Congressional Library, and Dr. Flickinger, who was made Master of Ceremonies, received numerous plaudits for this splendid piece of civic service.

Miss Minnie Deardorff, financial secretary of the Church of the Incarnation, Newport, Pa., reports that 5 members were received at the Easter Season: one by letter; 4 by confirmation. The offering was \$379. The following members of the congregation passed away during the years 1930-1931: George I. Leedy, Jan. 7, age 67; Mrs. Carrie McKee, Apr. 9, age 82; David Little, Apr. 10, age 92; Mrs. Jacob Toomey, June 28, age 63; Mr. Jacob Toomey, July 27; Mrs. Ermina Berrier, Aug. 1, age 64; Mrs. Sadie Fair, September, age 87; Philip A. Niskey, October, age 71; Ray Forest Jacobs, Jan. 28, age 32; Lawrence F. Smith, Jan. 29, age 65; Jeremiah V. Fickes, Mar. 12, age 86; A. Floyd McKee, Mar. 15, age 51; Dr. C. E. DeLancey, Apr. 18, age 84; and the Rev. U. Oliver H. Kerschner, who was the minister of the Church, on May 2, age 66.

Missions and evangelism are closely aligned in Kingdom work. Pastors have little trouble in securing subscriptions and support for the missionary and benevolent work from persons who attend the Church services regularly. However, pastors and Churches have much trouble in securing subscriptions and support from members who do not attend Church. Possibly our unpaid Apportionments, our crippled work, may in part be due to these conditions. It is quite natural for people who do not catch the fire of the Gospel message which is burning in the heart of every consecrated pastor, not to warm up and become pas-

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sionately devoted to the Kingdom extension program. How can they care about others if they do not care for themselves? After all, our social or unsocial attitudes make or modify our interests and loyalties in life. Let us try to get the unchurched into the Church, not for the purpose of paying the Apportionment or having a more vital support of our missionary and benevolent work, but for the good of the individual, for true happiness can only be found in communion and close contact with Jesus Christ, and that's the heart of missions and evangelism.

Recently, the Board of Ministerial Relief sent a questionnaire to ministers and some of the members of our Church asking them to help the Board to figure out how much our Church should give: (1) a veteran minister, (2) a minister's widow, and (3) a veteran minister and his wife, on which to live, provided none have any other income than Ministerial Relief. One of our leading ministers of the Potomac Synod replied that an aged or disabled minister should receive \$800 a year; a widow of a minister, \$500; and an aged or disabled minister and his wife, \$1,000. Another prominent minister in Ohio Synod says he will get a group of his people together to discuss the matter. Several other replies have been received, but the Board of Ministerial Relief would be glad to have hundreds of replies from every section of the Church, on which to base its conclusions. Please send your answers to the Board soon.



The wife of an Eastern Synod pastor graciously writes, "I do not want to miss a single issue. I find great joy in the 'Messenger'; it gets better every week."

**Gene Stone—On to California Fund.** At the last meeting of the Advisory Board of the Philadelphia Union of Christian Endeavor, held in the Schaff Building on Tuesday, May 5, the efforts of the Palatinate Congregation to raise a fund of \$388, for the purpose of sending Gene Stone as a delegate to the Christian Endeavor convention to be held in San Francisco, on July 3 to 25, were endorsed by that body. Letters have been sent to all the C. E. Societies of the Union, challenging them to make contributions to this fund. The C. E. Societies of the Reformed Church are particularly urged to make contributions to this fund, at an early date, thus setting an example for all others to follow. At present, the status of the fund is as follows: Cash contributions received from members of Palatinate, \$46. Will all those who desire to share in this project, kindly forward their subscriptions to Dr. Henry G. Maeder, pastor, 5942 N. Park Ave., Philadelphia, Elder Howard S. Welker, Secretary, 660 N. Frazier St., Philadelphia, or to Elder Charles B. Dreibelbis, Treasurer, 1632 N. 59th St., Philadelphia. It is the purpose of the sponsors of this movement to have a large number of Reformed Churches represented as participating in this enterprise.

In St. Paul Church, Greenville, O., Rev. Edgar V. Loucks, pastor, a junior orchestra splendidly made its first appearance on Palm Sunday. 4 children baptized. A Church choir of 30 voices added to the spirit of the day. A study of the Life of Christ made during Lent with the aid of a stereopticon. As a fitting close the Life of Christ in Scripture, Song and Sermon given on Palm Sunday night with the aid of solos, duets, quartets, Jr., Sr., and Chorus choirs. Spring Communion held on Apr. 30. Before partaking of the Supper, lights were shut off and a single light cast upon copy of Da Vinci's "The Last Supper," a soloist sang, and all sat in meditation for several minutes. Almost 2,000 persons attended Union 3-hour service Good Friday. Easter opened with a Dawn service on lawn of the Public Library led by the young people of the Churches. Children's program at 9.15. At 10.30 Church choir of 34 voices led musical worship. 2 adults received by baptism; 2 young people by confirmation. A pulpit and choir railing and curtain were in place, the first to be used. The G. M. G. held their annual supper recently with a large number present. 7 members attended the W. M. S. sessions of W. O. Classis at New Bremen. 4 additions on Apr. 26.

"He had his head set against it," is what a certain missionary-minded pastor said about a certain member of his Church who did not quite agree with some suggested changes in missionary giving and forwarding of moneys. Ministers will gladly concede that they do not have the economic insight of laymen. However much they appreciate the participation and leadership of efficient laymen, and the Lord knows we need much more of this in the Reformed Church, yet it is easily possible for some of them, who are supremely jealous of business methods to unconsciously block important work for the Kingdom. Sometimes there is danger in applying specific business methods to Church work, for business itself is highly subjective and not yet a unit in standardization. It would be hard to get any group of business men to define accurately just what is an authorized business method. Many bankruptcies lie at the trail of approved business methods. After all, the big question is: How can we best prosper and speed the Kingdom; how can we best bring the glorious Gospel of Christ to those who know it not? Certainly not by waiting or blocking the transmission of moneys. With our heart set upon it, instead of head set against it, we will always find the right way to carry on the

work of Christ. Here, too, sometimes, as in the Christian life in general, reason must be subservient to faith and business expediency subservient to the expediency and IMMEDIACY of Christ's work.

Our cover page is adorned with exterior and interior views of the new Bethany Church, Bethlehem, Pa., and of the faithful pastor, Rev. H. I. Crow, who for 20 years has labored among those loyal people. The new edifice cost about \$100,000, of which approximately half has already been paid. The raising of over \$17,000 during the past year, in the face of the business depression, is an evidence of the spirit of pastor and people. The dedicatory services were largely attended and very impressive. A program of these special events has already been given in the "Messenger." The three services on the Lord's Day taxed the capacity of the splendid new Church, and the week-night events brought out a surprisingly large attendance. Rev. W. H. Bollman sends the following account of the service of Monday (Denominational Night): "Members of the Reformed Churches of Bethlehem turned out in large numbers to felicitate the pastor and members of Bethany on the completion of their beautiful new Church. It was a most happy occasion. Dr. C. A. Butz, of Zion Church, conducted the altar service, and the Very Rev. D. Wilmot Gateson, dean of the Pro-Cathedral of the Nativity (Episcopal), who could not be present at the Interdenominational service on Tuesday, led in prayer. The choir of Christ Church, with David Griffith Samuels, leader, at the organ sang two anthems, 'Whoso Dwelleth,' by Martin, and 'Hark, Hark My Soul,' by Shelly. The addresses were delivered by Rev. W. H. Bollman, of Christ Church, and by Rev. Clarence Rohn, of Temple, Pa., the latter having been a great help to the congregation in gathering funds for the new Church. During the course of the service a new pulpit Bible was presented to Bethany from the members of Christ Church. After the service the many visitors present were conducted through the new building which is beautifully adapted to meet the needs of Bethany in a modern way. The spirit of brotherhood among the ministers and Reformed people of Bethlehem was everywhere in evidence. Bethany has made a great venture of faith. May God grant them grace to continue in service and sacrifice and harmony so that the debt may soon be liquidated!"

Trinity Church, Akron, O., Rev. Geo. M. Smith, pastor. The past months have been busy with spring preparations. Trained people and college and university graduates head departments for educational work. The Junior Department headed by a graduate of Heidelberg, music in charge of undergraduate at Kent State, and the Y. P. Department in charge of an alumnus of Akron University, who was headed for the ministry and now a department head of the Goodrich Tire & Rubber Co. An outstanding Y. P. night conducted every Thursday, only 2 in the city—the First U. B. and this one. The evening is cut up into 3 periods: from 7 to 7.35, study period, having just closed a course in personal work taught by Mrs. Cora Smith; from 7.35 to 8.30, prayer service; 8.30, a social hour. The pastor would like to commend this work to other Churches and Y. P. groups. This society added 6 to the Church this season. The Social Committee of the Consistory conducted a series of Church nights during the winter, serving a dinner to 200 and more members and closing with a devotional and inspirational

period. Some of the speakers were: Dr. Stambaugh, of the Church of Our Savior, P. E.; Rev. Franklin Fry, of Holy Trinity, Lutheran; and Dr. Buford Gordon, of the A. M. E. Zion, the editor-elect of their S. S. literature. Union Lenten services on Tuesday evenings were initiated at Trinity and took other North Hill Churches. The pastor spoke at outside services including theatre meeting at Cuyahoga Falls. Confirmation class confirmed Good Friday. Dawn service at 6.30 Easter. The young people sang and put on a beautiful cross scene. The Church School was second in attendance to dedication day. Fine spirit prevailed. Several departments rendered special programs. The Beginners brought Easter eggs for Children's Hospital. Large attendance with large participation in Holy Communion. 33 accessions: 21 by confirmation and 12 by letter. Trinity united with other Reformed Churches in 3-hour service on Good Friday and an All-Reformed Easter Rally on Easter night at the Armory, where the editor of the "Messenger" spoke to 2,500.

### A DEVILISH BUSINESS

The following article from the parish monthly of the Jefferson, Pa., Charge, tells of the recent death of a lad from poison liquor peddled in the neighborhood and voices the sentiment of a faithful pastor's heart: "The dreadful events that have resulted in the death of a York New Salem boy show what price a man is willing to pay to carry on a devilish business to satisfy a degenerate appetite. How any one can fall so low as to engage in such a business or consume the poison it produces is beyond comprehension. Certainly, no Christian will have anything to do, either with the business or its product, and no community is safe from having its youth murdered or poisoned which permits such a diabolical business to be carried on within it. Decent people should rise up in righteous indignation in every community where such a dangerous offense is being perpetrated against the laws of nature and of the State and of God. We may well ask the question, 'Who is guilty of the murder of that boy at York New Salem?', and every right thinking person knows the answer. There is no brute on the face of the earth so completely in the devil's own business as the bootlegger, and he should be treated as such."

### MEETING OF THE EDITORIAL COUNCIL OF THE RELIGIOUS PRESS

This Council met in Washington City last week and the editors of our leading religious papers were present. The program ran through the usual topics and problems of the religious paper and a way out of some of the present difficulties was sought. The main problem at present is the economic depression with its effect on circulation and all the papers were found to be in the same boat. Yet courage and good cheer prevailed and there was no fear that the religious paper has had its day; rather it was believed that it is now more needed than ever as one means of promoting religious work and meeting current forms of infidelity. Good stories were told of experiences in the editorial offices. One editor said that he asked one of his subscribers if he read the joke column in his paper and he answered, "O yes, Doctor, I read your editorials every week!" Another editor asked where the other editors put

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Address Rev. Clinton H. Gillingham, D.D., President, 1122 Spruce St., Room R, Phila., Pa.



things in the paper they wished to hide, for he said he often had something he felt it necessary to put in the paper and yet he didn't want anybody to see it. "Put it in among your editorials," was the answer he received. The Council went in a body to call on President Hoover and were received by him on the lawn, where the inevitable picture of the President with his guests was taken. The chairman of the Council expressed to him the gratification of the editors in meeting him and assured him they had his support in child welfare, peace and Prohibition. The President's answer was highly satisfactory to the editors, but it is the unwritten law that the President's remarks on such occasions are not to be quoted. The President seemed modest almost to the point of shyness, and we came away feeling that he appreciated us and had added to our sense of self-importance, which is one virtue in a President, as he no doubt sends most of his callers away with the same comfortable feeling. Washington was in the first bud and blossoming of the spring and was just blooming into beauty, and as Congress was not in session it was a quiet and restful place to be and breathed peace upon the soul.—**Dr. James H. Snowden, in The Presbyterian Banner.**

## SECOND ANNUAL MEETING OF THE YOUNG PEOPLE'S ASSOCIATION OF THE REFORMED CHURCH IN NORTH CAROLINA

This meeting was held in Trinity Church, Concord, N. C., April 24 and 25. The purpose of the meeting is threefold: first, to start a real live organization among the young people of the Reformed Church in North Carolina; second, to consider becoming affiliated with the State Christian Endeavor movement; and third, to render a program, which we hope, will greatly aid the local organization along the lines of program material, and also in organizing or reorganizing.

The meeting was opened Friday evening by the vice-president, Carl Herman. Rev. B. J. Peeler gave some inspirational thoughts. The purpose of this meeting was effectively explained by Mr. Herman. The main speaker of the evening was Dr. Frazier, president of Queen's College in Charlotte, who spoke helpfully on "Our Youth in N. C."

The young people were much interested and a goodly number attended. Twenty Churches were represented. The meeting was closed Friday with a social which got all delegates together for a jolly time.

The Saturday program varied quite a bit. Rev. R. Gordon Spaugh, of Winston-Salem, president of North Carolina Christian Endeavor Union, gave an interesting talk on Christian Endeavor work in North Carolina. This talk, I am sure, will be of much use to us. He explained just what they were doing, and his ideas seemed to appeal to the young people, who are now ready to start something. The needs and opportunities were discussed by Conference members, who had made a thorough study of each Church. After lunch, served at the Church, Rev. Mr. Spaugh told us how we might be able to plan interesting programs, and Miss Gladys Routh, of Greensboro, explained programs and materials for our local societies.

We decided to ally ourselves with the Christian Endeavor Movement. This group seemed to be more central and our needs could thus be more effectively centered.

We were very much attracted by the report given by Miss Roxie Welhorne, of High Point, concerning Camp Mensch Mill, the leadership training camp in Pennsylvania. Plans for a camp in North Carolina were discussed. All were heartily in favor of building a camp, but this was left open for further discussions in North Carolina Classis. We are hoping that they too will see the real need of more efficient leadership. This is one of the great problems facing our Churches today.

The young people were so enthusiastic

about this meeting, that they seemed to think they were unable to wait another year before meeting again. It was decided that each district should meet at least once before the general meeting, to discuss the problems of that particular group. Vice-presidents were elected to make these district meetings a success, those elected were: Eastern District, Miss Roxie Welhorne; Central District, Mr. Frank Bastian; Western District, Mr. Woodrow Coelter. These leaders will meet these districts as often as they see the need. Another important issue was the discussion of the name of the young peoples' organization. After careful thought it was decided that the name be chosen, which had been given to the organization by the executive committee and advisors. Officers were then elected for next year, those being elected were as follows: President, Carl Herman; vice-president, Lucille Lopp; secretary, Bernice Lyerly; treasurer, Gladys Love.

This being the greatest meeting, and the most enthusiastic group, we were quiet satisfied with the result, which seemed to be one of real fellowship and spiritual recreation. We are all anxiously awaiting the meeting to be held next spring.

Bernice Lyerly, Secy.

## PHILADELPHIA STUDENT-WORK NOTES

While we're trying to do many other things at the same time, the finance campaign has been very much in our minds for the past few weeks.

To date we have pledges totaling \$2,049.75 toward our quota of \$3,727. Some of our city Churches have done splendidly, and several are busy at present or are about to start.

Our pledges to date come from the following sources: Philadelphia Churches—First, \$800; Trinity, \$614; Grace, \$125; Salem-Zion, \$115; Heidelberg, \$95; Emanuel, \$79; Faith, \$40; Palatinate, \$30; St. John's, \$30; St. Andrew's, \$5; and Glenside, \$3.75.

Unattached in Philadelphia, \$25; by mail, \$78.

It will be seen by this partial report that while this work is primarily for the students from congregations from outside of the city, yet thus far less than four per cent of the total pledged is from outside of Philadelphia.

May we ask the organizations and individuals, who feel the great strategy of this work, to send their gifts or pledges at the earliest possible date to Mr. Harry E. Paisley, 3601 Locust St., Philadelphia, Pa.

Clayton H. Ranck.



Mrs. Edwin W. Lentz, Editor  
311 Market St., Bangor, Pa.

**Your Plan for May 18.** This year the sending of Friendship Treasure Chests was to have been omitted . . . but who could have foreseen the pathetic condition of Porto Ricans, always poor, but now tenfold more so because of earthquake and drought. We pity the adults, but the children tug at our hearts; therefore on this World Goodwill Day, we suggest to everybody: **A Treasure Chest for Porto Rico.** When a hot meal costs a nickel, hot meals are one of the things to go into the Treasure Chest. Naturally they cannot be sent cooked, but we are to fill in a card stating how many lunches the group that sends the chest is providing for the boys and girls in Porto Rico. Each card should represent 40 hot lunches in addition to the pencils, marbles, jacks, etc., for the

## The Kingdom of God in the New Testament

By ERNEST F. SCOTT, D.D.

*Professor of New Testament Criticism, Union Theological Seminary, New York; Author of "The Ethical Teaching of Jesus," etc.*

"The chief aim of the present book is to determine how Jesus conceived of the Kingdom of God. It is assumed that Jesus understood the hope of the Kingdom in its traditional Jewish form, and that when this has been ascertained we have the key to his whole message. An effort has been made in the present book to indicate the main directions in which his teaching was developed by his followers. Their thought, expressed though it is in very different language, is usually the best commentary on his own."

"The student of the New Testament cannot but realize that the idea which is everywhere fundamental is that of the Kingdom of God. It was primary with Jesus himself, and when we look beneath the surface it was no less so with Paul and the later teachers. Nothing is so necessary for the understanding of our religion as to grasp something of the meaning of this central idea."

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Price, \$1.75

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IN THE UNITED STATES  
1505 RACE STREET, PHILA., PA.

chest. A pretty metal chest with brass handles and a lock and key should be purchased from Committee on World Friendship Among Children, 289 Fourth Ave., New York City. Price \$1.15. For information on sending, etc., write the same committee. There must be some practicable expression, or World Goodwill Day is an empty term. After the Treasure Chest reaches Porto Rico, the contents will be distributed to school children and the "chest" will stand on the teacher's desk—a receptacle for papers, etc.—a constant reminder of their American neighbors' good-will.



**Fifteen American Dolls.** For five consecutive years, World Goodwill Day received special recognition in the Sunday Schools and the Missionary organizations of West Manheim Charge, the Rev. E. M. Sando, pastor. When the General Committee on World Friendship Among Children planned an interlude for 1931, the congregations in Rev. Mr. Sando's charge, directed by Mrs. Elmer H. Gentz, decided to have their own and made it Dolls for Japan. To accommodate one of the guest speakers, World Goodwill Day had its recognition service May 2, when more than a thousand people participated in the annual event in St. David's Church, Hanover, Pa. With the 15 beautifully dressed American-child dolls (Patsie, Martha, Betty Jane, Victoria Ann, etc.) all ready for the children of Japan, Mr. Kunieh Takagi, speaker for the occasion, had the atmosphere for his address on "The Youth of Japan." He emphasized the tie of Christian friendship, strengthened by the many expressions of help during Japan's great catastrophe and since that time. Mr. Takagi is a graduate of the Japan University. For a number of years prior to coming to America, he was in charge of the intermediate vocational guidance government school. Mrs. Elmer H. Gentz, promoter of the World Goodwill Friendship projects, spoke on the work among children in America and its relation to the children of other countries. A thrilling part of the annual program is receiving the message from the children of Wales. This was read by Lester M. Utz, of the Lutheran Church. The local committee is composed of representatives of both Reformed and Lutheran congregations in the charge.

#### Classical Meetings

**Synod of the East.** The third annual meeting of the Classical Society, composed of the following societies, St. Paul's, Milltown; St. Luke's, Brooklyn; Livingstone Ave., New Brunswick, N. J., and Emanuel, Woodhaven, met at Milltown, April 11, Rev. S. Brenner, pastor; Mrs. Carl H. Gramm, president. The reports indicated

progress along all lines, especially gratifying in organization with a new W. M. S. organized by Mrs. Fred Engleman in Boston, and a Mission Band in the Livingstone Ave. Church, New Brunswick. Report was made of the interest in establishing a new mission in West Forest Hills, Long Island. A gift of \$50 was presented to the committee in charge of the mission. The Classical Society felt itself very fortunate in having for the sessions Mrs. Anewalt, president of the W. M. S. G. S. Mrs. D. A. Bode, reporting for the society, says: "After hearing such a stirring address, we were glad to be members of the society and pray God to bless the work of our hands and help us to bigger and better things in His Kingdom."

**Westmoreland.** The annual meeting, Delmont, Pa., April 9, marked the 40th anniversary. The presence of two charter members, Mrs. Wm. Snite and Mrs. John E. Kunkle, gave special interest, as did the historical address of Mrs. Snite, whose active interest in Classical and general work of the Woman's Missionary Society, gave rich background for the anniversary address. The attendance was large and representative. Mrs. Wm. G. Seiple, Sendai, Japan, spoke briefly during the afternoon on "Missionary Activities in Japan." In the evening a very large audience greeted Mrs. Seiple. Mrs. W. J. Minn conducted a Recognition service and awarded 78 diplomas and 73 seals to members of the Reading Course. Mrs. D. J. Snyder was re-elected president. The treasurer, Mrs. Bennett Rask, enters upon her 32nd term.

**Wyoming.** With the close of the annual sessions held April 9 and 10, in St. John's Church, Milton, Pa., the Classical organization enters upon its 44th year. Reports at the annual meeting were indicative of progress, with budgets paid and gifts to special interests. A service made realistic by the "building of the Home" in miniature, served to emphasize the joy of the special gifts to the Missionary Home at

Lancaster. With appropriate ceremony diplomas were awarded to four Guild girls and five members of the W. M. S. The two guest speakers, Mrs. L. L. Anewalt and Miss Mary E. Gerhart, gave enthusiastic messages, keeping in mind the theme of the convention, "Working Together." One hundred one girls attended the Guild banquet on Wednesday evening. Miss Alice Appleman was re-elected president.

**More to Follow.** Our representative, Mrs. Irvin W. Hendricks, writes of the Wilson College Conference of Missions, urging our constituency to plan attendance June 29 to July 7. For Leadership Training, in proportion to our members, we have too few women attending Interdenominational Missionary Conferences. We were amazed to hear a representative of the United Lutheran Church say: "A few years ago, we had very few women attending Interdenominational Missionary Conferences. For this summer there will be Leaders on the Faculty of Seven and representatives at twenty-two." A few years ago we had more women attending than at present. Let us wake up. Wilson College, Chambersburg, offers a wonderful opportunity for preparation and fellowship with leaders of other communions.

The G. M. G. of St. Paul Church, Greenville, O., held their April meeting at the Church. A "pot luck" supper was served at 6 P. M., after which the business session and Devotional service were held, followed by a delightful program. During this time, one member gave a review of the study book, "India on the March." This highly interesting book was reviewed in such a manner that all the girls were thrilled so that they asked at once for the book to read it for themselves. The plan worked splendidly. Try it. At the meeting of Classis this society was awarded the honor of being a "Front Line" Society. Besides this, one member received her Reading Course diploma.

Mrs. Edgar V. Loucks, Counselor.

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### WORK AND PLAY

**Text, Zachariah 8:5, "And the streets of the city shall be full of boys and girls playing in the streets thereof."**

School days are rapidly drawing to a close for another school year, although they may seem to you to be dragging along slowly. Commencements are beginning to be the order of the day. Soon the work of another year will be finished, and what you have accomplished will depend largely upon the effort you have put forth and the amount of labor you have devoted to your lessons.

Vacation, with its play days, will soon be at hand, and you will have several months to devote to rest and recreation. The spirit in which you will enter upon the vacation will determine the amount of enjoyment and benefit you will derive from it.

Perhaps you will be so fortunate as to spend a part of your vacation in some camp, where you will have many forms of recreation, and will doubtless receive much pleasure and benefit therefrom.

We are living in a playing age, as our

parents and grandparents lived in a working age. Of course, they had some time to play and had some forms of recreation, but most of their time was taken up by work. Their working days were much longer than they are now, often starting early in the morning and continuing until almost dark. The farmers and some of the tradesmen had long hours, and many of the stores were open from early morning until rather late at night. They were glad to get to bed and rest when their day's work was done, knowing very well that they would have to arise early the next morning.

During the past thirty or forty years, the working days have become shorter and shorter, until now the average working day is about eight hours—one-third of the twenty-four hours which make a day—leaving sixteen hours for rest and recreation. And there seems to be a desire on the part of many to reduce still more the number of working hours in a week, leaving more time for leisure.

Leisure time is all right if it is properly used. It is a blessing if it is used for wholesome recreation, for self-improvement, and for kindlier service to others. But it becomes a curse if it is abused by indulging in things which are injurious to one's health and well-being and which interfere with the peace and happiness of others.

Within recent years much attention has

been given to the welfare of children, and provision has been made that they may enjoy their play and recreation in safety. Many of our cities are investing thousands of dollars to provide and maintain playgrounds for the children, where they are able to enjoy in perfect safety the games and recreation allowed them under careful supervision.

It may have been all right for children to play in the streets of the cities of ancient times, for Zechariah seems to think that a city is in a happy state when its streets are full of boys and girls engaged in their play. And it may be perfectly proper for them to play in the streets of the New Jerusalem, or heaven, as some explain the text. But we all know that the streets of the modern city are not a proper playground for the children. The lives of many little children, and even of many adults, have been sacrificed by the increasing amount of traffic which speeds along in and fills our streets.

Much has also been done within recent years for the play life of adults, for men and women need to play as well as children. All kinds of wholesome recreation is engaged in during hours of leisure, and the result is noticeable in the youthfulness of middle-aged and older men and women, and the average length of life has been increased.

It has been said, "All work and no play makes Jack a dull boy." But it may also



be said, and just as aptly, "All play and no work makes Jack a useless boy," or even "a bad boy"; for, as another adage tells us, "An idle brain is the devil's workshop." Our children must be taught to work as well as to play, and they ought to learn to love work as one of the greatest blessings of life. A child that is properly trained will learn to take an interest in work as well as in play, and will put its best effort into both, in the spirit of a little verse we learned in school when I was a boy:

"Work while you work,  
And play while you play;  
For that is the way  
To be cheerful and gay."

What is the difference between work and play? When we think of the laborer who is at his toil, eight or ten hours a day, week in and week out; and then think of the little children romping in their play, there seems to be a great difference. But when we think of a mail carrier or a mechanic, who makes his route or engages in his labor day after day, and to whom it is work; and then think of a high school boy who goes on a hike, covering more ground than the mail carrier, or of a college student who in a game of football puts forth as strenuous efforts as the mechanic, and to whom it is play;—then the difference does not seem to be so great.

It is not so much the things we do as the spirit in which we do them that makes the real difference between work and play. Many children work harder in their games on the playground or in their recreation in the summer camp than they do in their tasks at school, but the one is looked upon as play and the other as work.

One of the best stories I know to show the difference between work and play is in "The Adventures of Tom Sawyer," by Mark Twain, in the chapter about "The Glorious Whitewasher."

Tom Sawyer had done something on Friday that displeased Aunt Polly, and as a punishment he had to whitewash the fence on Saturday when he wanted to play and go swimming. Thirty yards of board fence and nine feet high was the task set before him!

He did a few strokes and then sat down. He tried to get a colored boy to do it for him, but the boy was afraid of Aunt Polly who had sent him to fetch water. All at once an idea struck him and he went to work with a will. Then Ben Rogers came along, the very boy whose ridicule he most dreaded. Ben talked to him, but Tom paid no attention to him; he seemed very deeply interested in what he was doing, looking at the fence he had whitewashed with the eye of an artist. Ben shouted, "Hello, old chap, you got to work, hey?" Tom said, "What do you call work?" "Why, ain't that work?" Ben asked. Tom went on whitewashing, as he answered, "Well, maybe it is, and maybe it ain't. All I know, is, it suits Tom Sawyer." "Oh come, now, you don't mean to let on that you like it?" The brush continued to move. "Like it?" said Tom. Well, I don't see why I oughtn't to like it. Does a boy get a chance to whitewash a fence every day?"

That put the thing in a new light. Tom kept on as though he took pride in his work. Ben watched every move and became more and more interested. At last he said, "Say, Tom, let me whitewash a little." But Tom said his Aunt Polly was awful particular, and that there wasn't a boy in a thousand, and maybe two thousand, that could do it the way it had to be done. Ben offered Tom his apple if he would let him try. Tom gave up the brush with reluctance, and while Ben worked and sweated in the sun, he sat on the barrel in the shade close by and ate his apple.

By the time Ben gave out, Tom traded the next chance to Billy Fisher for a kite. A number of other boys came along and paid him in trinkets to have a try at the fence. He had a good time all the while,

and plenty of company, and the fence had three coats of whitewash and would have had more if he hadn't run out of whitewash.

The author goes on to say that Tom had discovered a great law of human action, without knowing it—namely, that in order to make a man or a boy covet a thing, it is only necessary to make the thing difficult to attain; and that Work consists of whatever a body is **obliged** to do, and that Play consists of whatever a body is not obliged to do. And this explains why constructing artificial flowers or performing on a treadmill is work, while rolling tenpins and climbing Mont Blanc is only amusement.

"Are the Blanks getting along any better than they used to?"

"Worse. They have twin pews in Church now."—**Boston Transcript.**

#### VERDICT OF THE AGES

##### Early Egyptian Tomb.

His earthly tenement was shattered by beer and wine, and his spirit departed before it was called for.

##### Solomon, 1000 B. C.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright,

At the last it biteth like a serpent and stingeth like an adder.

##### Buddha, 550 B. C.

Drink not liquors that intoxicate and disturb the reason.

##### Xenophon, 300 B. C.

Temperance means, first, moderation in healthful indulgence and, secondly, abstinence from things dangerous, as the use of intoxicating wines.

##### Pliny, the Elder, 79 A. D.

There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all other animals are satisfied.

##### Chaucer, 1340.

Character and shame depart when wine comes in.

##### Shakespeare, 1600.

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

##### Abraham Lincoln, 1842.

Liquor might have defenders, but no defense. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

##### Gladstone, 1898.

The ravages of drink are greater than those of war, pestilence and famine combined.

##### Cardinal Gibbons, 1915.

The great curse of the laboring man is intemperance. It has brought more desolation to the wage earner than strikes or war or sickness or death. It has caused little children to be hungry and cold and to grow up among evil associations. It has broken up more homes and wrecked more lives than any other cause.

##### M. Georges Clemenceau, 1920.

It is definitely settled that alcohol is a poison; a poison destructive of human energy and, for this reason, of society as a whole.

##### Sir Wilfred Grenfell, 1928.

Alcohol has wrecked more lives, starved more children and murdered more women than any other single factor.

##### Thomas A. Edison, 1930.

I still feel that Prohibition is the greatest experiment yet made to benefit man.

##### Chester Rowell, 1930.

One drink is too many for the man at the automobile wheel, and the danger point is far short of the drunken point in nearly all of the occupations of life.

Signal Press, Evanston, Ill.

## Birthday Greetings

By Alliene S. De Chant

Cathedrals your Birthday Lady knows are ages old; some have high, square towers; some have wondrous domes; others rear tall, thin spires into the sky. All of them are large—one is the largest in the world. Some of them have pews; some have chairs; I've stood, in others, to worship. And the greens, the golds, the warm reds and the old blues in their rose windows are more precious even than jewels. But some of them are cold—my chair in one, was just behind an iron grating that hemmed in a saint lying in his shroud. And under the shadows of another—beauteous one—is dirt and half starved children. Today I saw another one—a cathedral that looks out across the river Hudson and echoes its chimes into many hearts. And in its tower of twenty stories are rooms—rooms for everybody—the ones I like best, those for beginners, aged four months to four years I think—with tables, chairs and playthings just their size—tiny toilets too—and, out on the balconies—wicker chairs. In the topmost room, at a desk, I overheard a worker offer help to a man out of work nine months; and in its nave is a window dedicated to those who built it—the architects; those who dug and blasted; those who laid the foundation; the carpenters too, and the sculptors—and—in their midst—Jesus in the carpenter shop. And as I crossed the river, then, looking back all the way, I prayed a "Thank You" prayer for this His "Riverside Church"—a cathedral that is warm, and cares.

Racketeering is now described as a national industry with an annual turnover of from \$12,000,000,000 to \$18,000,000,000. Not to mention the turning over of this country's founders in their graves.—**Chicago Daily News.**

## THE CONSPICUOUS SNAIL

By Eliazbeth Kyle

Sammy Snail was very proud of the shell that he carried about on his back when traveling, and crawled into at night as if it was some kind of a tent; taking particular care to pull his horns and tail well in for fear any night beast should grab at them as it passed. He made his mother oil it and polish it and dust it once a day regularly, until its brown and yellow bands shone like a pebble washed by rain. And gradually day by day he grew more and more conceited, until he began to think that nothing in the whole garden was as fine as himself.

"You had better look out," his mother told him, polishing him hard with a piece of yellow wash-leather, "it isn't safe to make yourself so conspicuous, with all those young starlings about."

"What's conspicuous?", Sammy asked, turning his horns towards her, for with all his handsomeness he didn't know many long words.

"Shiny," Mrs. Snail told him, smearing a little polish on a place that had been forgotten. "Young starlings love anything shiny, and they are particularly fond of fat snails."

"Pooh!" Sammy answered, "they'd never touch me!" And just to show his mother how little he cared for the starling family, he started to walk slowly under the elm tree where their nest was, hoping that Mrs. Snail would take fright and call him back.

"Look, what is that shiny thing moving underneath us?" chirped Solomon Starling, nearly falling off the bough of the tree in which he was perched, in his effort to see down below. Sammy heard



him, and wished very much all of a sudden that he had not disobeyed his mother. He stopped dead, just where he was and pulled his horns and tail very tightly in. Solomon Starling flew down beside him and walked around and round him but couldn't find anything sticking out to peek at. So at last he gave three taps with his beak on Sam's shell and asked "Is anyone at home?"

"No," came a small rather frightened voice from under the shell.

"Nobody at all?" Solomon asked, very surprised. (For the shell certainly had been moving.)

"Certainly not," the voice answered very decidedly.

Solomon thought a moment, head on one side. "I shall just have to break it then," he thought, and began with his beak, chip, chip against the shell.

"Oh dear! This is awful!" Sam said to himself, pulling his horns still further in till they curled around each other with fright. Already a small piece of shell was chipped off and goodness knows what would have happened if the man the garden belonged to hadn't decided just then that it needed watering and come out with a watering hose.

The grass under the elm tree was withered and brown. He turned the water full on it and the starling gave a squawk and flew off with dripping feathers.

"My! What a thunder-shower!" Sammy said to himself, for of course he could see nothing of what was going on. When the water stopped pouring off him and the man had gone, he stuck his head out very carefully and then walked home as quickly as he could.

"I think if you don't mind, mother," he said as soon as he met her, "I'll not have my shell polished quite so often. It makes me a little too conspicuous."

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WHAT IS A SPECIALIST?

A specialist, says "The Los Angeles Times," is a man who wants you to have all your teeth pulled before he tries another guess.

The Family Altar

By Prof. H. H. Wernecke, D. D.

HELP FOR WEEK OF MAY 18-24

**Practical Thought:** This do in remembrance of me. Luke 22:19.

**Memory Hymn:** "Look, Ye Saints, the Sight is Glorious." Reformed Church Hymnal No. 194.

Monday—The First Passover  
Ex. 12:21-28

Though the destroying angel might justly have destroyed the first-born of Israel, God graciously appointed and accepted the family-sacrifice of a lamb. In every house where the lamb was slain, according to the instructions, the first-born was saved. In order that the children and children's children might remember what great things God had done for them and their fathers, the repetition of this solemn feast was ordered. Old mercies to ourselves or to our fathers, most emphatically the sparing of our lives, or the lives of those dear to us, should in every case be an occasion for praising God. And we do well to recall the numerous mercies of God's loving care at certain definite times, not merely on Thanksgiving day.

**Prayer:** Bless the Lord, O my soul and forget not all his benefits. Cause us to be reminded of Thy innumerable blessings unto us. May we count our blessings, name them one by one, and so come to a greater appreciation of the debt of gratitude we owe Thee, our gracious Father. Amen.

Tuesday—Preparing for the Passover  
Luke 22:7-13

The last supper of which Jesus partook with his disciples was a passover feast and in a real sense it was the last passover. Careful preparation was made to assure a place of retirement. Peter and John were sent to prepare a room in which Jesus might partake of the passover with his disciples, with the instruction to follow "a man bearing a pitcher of water." Had Jesus mentioned the place to the disciples, Judas might have disclosed the place to the enemies who would most likely have arrested Jesus in the midst of the supper. So through the careful preparation, a place and a passover feast were prepared where the group could be together and Jesus give to the disciples the message which would prepare them for their future service.

**Prayer:** Even as Thou, O Master, didst cause preparations to be made for the hour of fellowship with Thy disciples, so we would be directed by Thy Spirit to prepare for the sacred feast we are to participate in on the Sabbath. Amen.

Wednesday—The Lord's Supper  
Luke 22:14-23

In these lines we see Christ heartily welcoming this Passover; at the same time he takes leave of all Passovers and institutes that which fulfills the type, that which supersedes the shadow. The Passover and the deliverance out of Egypt were typical and prophetic signs of a Christ to come; the Lord's Supper is a commemorative sign or memorial of a Christ already come and his death is in a special manner set before us in this sacrament. Frequently this sacred meal is called the "Eucharist," the service of "thanksgiving" since it calls to mind the infinite benefits secured for us by the atoning death of our Lord. Is it not to be expected then that Psalm 103, Bless the Lord, O my soul, should "burst forth" out of our hearts at the conclusion of the Communion service?

**Prayer:** We thank Thee, gracious Lord, for the marvelous provision Thou hast made to have Thy message of love and forgiveness proclaimed to us through Word and sacrament. Let this holy Supper become ever more sacred, meaningful and joyous. Amen.

Thursday—Our Authority for the Feast  
I Cor. 11:23-29

Authority is an unwelcome word in many circles today, yet all of us, consciously or unconsciously, willingly or unwillingly, submit to the authority not only of superiors in various spheres of life but to the authority of natural law. The Lord's Supper, simply as a feast, is indeed unattractive, but the significance given to these simple elements by Him who commanded its observance, makes it not only a sacred feast but one of rare beauty and rich meaning. Apart from Christ it means nothing, with Him and through Him it means everything.

**Prayer:** We gladly call Thee Lord, O Christ, for we know Thou art not a hard master but rather a gracious Savior. Our heavenly Father calls, And Christ invites us near; With both our friendship shall be sweet, And our communion dear. Amen.

Friday—Life Giving Bread  
John 6:31-40

When the Jews requested a "sign" such as the manna which Moses gave, Jesus informs them concerning the true manna of which this was a type. Christ is to the soul what bread is to the body—the staff of life. Our souls can no more live without Christ than our bodies without bread. Man liveth not by bread alone. That Christ is our peace, our righteousness, our redeemer—these give true meaning, harmony and abiding peace and joy to life. Even as we have been taught to pray, "Give us this day our daily bread," so we

have need of daily nourishment for our souls. Apart from Christ, the Life-Giving Bread, we can do nothing. But all things are possible to us through Christ who strengtheneth us.

**Prayer:**  
Bless Thou the truth, dear Lord, to me, to me,  
As Thou didst bless the bread by Galilee;  
Then shall all bondage cease, all fetters fall,  
And I shall find my peace, my all in all.  
Amen.

Saturday—The Cup of Blessing  
I Cor. 10:14-22

In urging here the general caution against idolatry, especially as regards the eating of the heathen sacrifices as such, Paul argues on the basis of the Lord's Supper as a sacred ordinance of communion with God. "Do we not through this cup of blessing profess to be in friendship with God, to have fellowship with Christ?" he asks. And how can we be in alliance with Christ or friendship with God without being devoted to Him? To eat of the feast is to partake of the sacrifice and so to be the guest of Him to whom the sacrifice is offered. As meaningless, futile and objectionable that is in regard to heathen sacrifices, so meaningful, fruitful and highly desirable is the cup of blessing we bless in the name of Jesus.

**Prayer:** Rich blessings are contained in the sacred cup Thou didst set apart, O Christ. May we truly not only "do this in remembrance of Thee" but receive Thee by faith into our hearts and lives. Amen.

Sunday—The Great Sacrifice  
Isa. 53:1-6

This passage, together with several others, has caused Isaiah to be termed the evangelist of the Old Testament. So vividly and in such great detail does his prophetic eye foresee the Suffering Servant that this chapter sounds more like the gospel records than prophecy. That which is emphasized most pointedly here is substitutionary sacrifice. The one great sacrifice is offered, the suffering servant bore "the iniquity of us all." Is it less clearly stated than in Peter's words, "Who bore our sins in his own body upon the tree?" This great truth, these blessed glad tidings, this glorious gospel is symbolized and sealed for us in the sacrifice of the Lord's Supper.

**Prayer:** We bless Thee, our Father, for the Lamb that taketh away the sin of the world. Graciously Thou didst give Thine only begotten Son, willingly He gave Himself for us. Gratefully would we praise the Triune God for grace unspeakable that has gladdened the hearts of Thy children throughout the centuries and continues its saving power among us. Amen.

A DANGEROUS DISEASE

The "Publisher's Syndicate" suggests that the fellow who thinks the true sleeping sickness is confined to Africa should observe America's public conscience. He might also give a cursory glance at the conscience of people of wealth and social prestige in this country, boasting about their contempt for laws that do not happen to suit them.

Puzzle Box

ANSWERS TO—DOUBLE-TIED WORD  
CUBE No. 17

P R I N T  
R E N E W  
I N U R E  
N E R V E  
T W E E D



## BEHEADED WORDS No. 17

1. Behead a whole field full of it and get one who holds affection for another. Behead and see what is on top and not under.
2. Behead weapons used in ancient warfare and see a tree full of delicious fruit. Behead and you find two of them on your head.
3. Behead a loose overgarment and catch a mean, little insect that has no wings. Behead it twice and get a word meaning to employ.
4. Behead twice certain goods woven in pattern and wear a cover used to disguise the face. Behead and inquire.
5. Behead twice to cease temporarily from an operation and be free in getting rid of your money. Behead and see something hanging down. Behead and finish reading your book.
6. Behead twice to hinder or impede, and have part in a great occasion. Behead and behold a small opening or outlet.
7. Behead to taunt or upbraid and get a humorous fellow. Behead and find an impersonal pronoun.

A. M. S.

## ADVICE TO WIVES

(Only Married Women Should Read This)

Wives should remember that the average man is like an egg. If you keep him in hot water, he soon becomes hard-boiled.  
—Canton Repository.

A Buffalo man stopped a newsboy in New York, saying: "See here, son, I want to find the Blank National Bank. I'll give you half a dollar if you direct me to it." With a grin the boy replied, "All right, come along," and he led the man to a building half a block away. The man paid the promised fee, remarking, however, "That was half a dollar easily earned." "Sure!" responded the lad. "But you mustn't forget that bank directors is paid high in Noo-Yawk."

## CAMP MENSCH MILL

## THE INSIDE OF A CLASS PERIOD AT CAMP

How easy it is for those of us who have not been to camp to conclude that camp means "a good time"—and nothing else! Will you follow me for a minute? The camper gets up at 6.30 and goes to bed at 10—that means that he is awake 15½ hours. On an average day these 15½ hours are divided as follows:

Leadership Training Classes, 3¾ hours; Discussion groups, Committee Meetings, Assembly, Hobby Hour, Interviews, etc., 3¼ hours; Morning watch, Afternoon Rest, Vespers, 2 hours; Meals, 1½ hours; Dressing and cleaning, 1 hour; Events, 1½ hours; Afternoon outdoor recreation, 2 hours; Scattered free periods, ½ hour.

You, who think that camp is only "a good time," compare the above schedule with your own! Don't you see that one-half of the camper's waking hours are spent in educational enterprises—hours during which he is in school (in the most creative sense of that term)!

But the purpose of this article is to reveal what goes on during the first 3¾ hours of the above schedule. Those hours constitute the two class periods of one hour and fifty minutes each. During these periods regular leadership training courses are offered. In the Senior Camp they are the Courses of the "High School Leadership Curriculum." (See Educational Bulletin No. 6, International Council of Religious Education.) For the Young Peoples' Camp they are the Courses of the "Standard Leadership Training Curriculum." (See Education Bulletin No. 503)—these are the same Courses that are being offered during the winter in the Standard Community Leadership Training Schools all over the

country, with the same high educational requirements.

But the unique thing about these courses at camp is the fact that the groups meet for ten consecutive days under the most favorable conditions for creative work. There are no such things as formal classrooms at camp, for camp is not a school in that sense. Each camper, in conference with a member of the faculty, chooses two of the twelve or more courses that are offered. When he goes on the first day to those groups he may find them meeting under an old apple tree, on the rocks along the creek, in the assembly hall, that was once the old barn, or in one of the rooms on the second floor of the old mill.

From the beginning, the class becomes a democratic group. Often the class organizes and the officers conduct much of the routine of the class periods. All the work



Class Studying the Bible with Mr. Singley

of the course is expected to be done during the two-hour period of each morning. Therefore such a period may include: definite presentations by the instructor, reports of readings by the campers, reports of committees who have been making special researches, carrying out of definite projects, supervised study, etc. The instructor is present to share his greater experience with the materials of the course with the lesser experience of the campers.

Wherever possible the groups in the classes attempt, in a very practical way, to relate their work to definite phases of camp life. For example, the class in "Youth and Worship" will assume definite part in the building of the worship experiences of Vespers and the Sunday service. The class in "Dramatization and Pageantry" will present a product of their work in the entire camp. The class in "Recreational Leadership" will help to plan and supervise the recreational experiences of the entire camp. The class in the "Principles of Teaching" will assume definite responsibility for the Sunday Church School session at camp.

Camp Mensch Mill is one of the finest opportunities for definite Leadership Training that the Reformed Church has to offer her young people.

Charles D. Spotts,  
Lancaster, Pa.,  
St. Peter's Reformed Church.

## NECK AND EARS

Richard Reed at the end of day  
Washes his hands when he comes from play.  
He washes his neck and he washes his face  
And his ears that are in such a troublesome place.  
And he moans, "Oh, dear! I really wish That I weren't a boy, but a little fish!  
If I lived in the river and bathed all day I needn't wash when I come from play!"  
And never once does it enter his mind That he might have ears of the elephant kind;  
And never once does he chuckle and laugh  
That he hasn't a neck like a long giraffe.  
—Eleanor Hammand,  
in The Presbyterian.

"We can no longer gloss over the unpleasant reality which should be made vital in the consciousness of every citizen that he who condones or trafficks with crime, who is indifferent to it and to the punishment of the criminal, or to the lax performance of official duty, is himself the most effective agency for the breakdown of society."

President Hoover.

## Home Education

"The Child's First School is the Family"  
—Froebel

## THE CHILD'S MONEY

By Hilda Richmond

The little boy cried when his mother shook his toy bank vigorously and extracted six pennies and a dime to pay for some lettuce that the man brought to the back door. "Don't be a baby, Ned," she admonished. "Mother will put it all back." And later she did put it back adding a penny for interest, as she said.

But the child was not satisfied. "I don't want to save any more," he said. "I want to spend my money."

Yet that mother was grieved and angry when she found that her son had taken pattern by her act, and had shaken out some pennies to spend for candy without mentioning the fact to her. She punished him—not very severely, but she talked to him as if it were a serious thing to spend money from his savings.

Sometimes it is hard to realize that mothers who would lay down their very lives for their children, nevertheless put wrong ideas into their heads through thoughtlessness. This little boy could not reason, but he had seen his mother shake the money from the bank that belonged to him, so he tried the same thing.

If this were an isolated or uncommon case it would not be worth considering, but hundreds of mothers do this very thing when in need of small change and never think of the gravity of the situation.

It is hard for young mothers to believe that what one says is not nearly so powerful an influence with the child, as what one does. The spoken word is good, but the child judges from the acts of his father and mother. It is wise never to give even the smallest child the idea that you do not live as you talk, unless you are prepared to reap the consequences. The mother under consideration took a liberty with her child's property that she would not have permitted the child to take with hers. But that wasn't the extent of her fault; later, she punished him for taking the same liberty with his own property.

Childhood is fleeting and children often seem wholly unconcerned with what goes on around them, but like the sensitive plate of the photographer the child-mind is getting impressions of pictures that will last during the life time. If the child's money is only three or four pennies do not treat it lightly. Never borrow it without his permission, and always pay it back. Do not borrow it at all unless you are willing he should borrow. He will have to deal with money all his life, and the first lessons in handling it are of the utmost importance.

The Child Study Association of America offers groups of parents undertaking a child study program and affiliating with it by paying an annual group membership fee of \$5, assistance in planning their work including suggestions for organizing and carrying on such study, pamphlet publications, the magazine, "Child Study," and the use of its parent education library.

Any individual or group interested in promoting parent education may receive further information by addressing the Director of Study Groups of the Child



Study Association of America, 221 West 57th Street, New York City.

Mr. Spendix: "Any installments due today?"

Mrs. Spendix: "No, dear I think not."

Mr. Spendix: "Any payments due on the house, the radio, the furniture, the rugs, or the books?"

Mrs. Spendix: "No, my dear."

Mr. Spendix: "Then I have ten dollars we don't need. What do you say if we buy a new car?"

## Folk Facts in China's Hinterland

By Grace Walborn Snyder

### Perhaps They Do Come Back

It's not a new theory, that they come back—"if love is enough." Neither is it only an Oriental idea nor the mere dream of poets that they come back to those who love most deeply and are brave enough to believe in their love. To such as these, they've always come back—once or so, sooner or later—those dear ones who die.

Little Sister came back. She was just four years old, and had gone suddenly after a brief attack of quick pneumonia. Always an obedient and lovable child, the few nights away from her mother had invariably been met by the mild protest, "I want my mama . . ." Her mama was expecting another little sister or brother, and wasn't very well. Little Sister didn't complain nor get cross when the cold came and began to fill her lungs; she played where there was most air in the big family court, and then when she was too tired to play, she came to sit by her mama. Very soon, it was in her mama's arms that she went away . . . after a few hard choking gasps.

They buried her when the sun went down that day. The mother was ill. Relatives and friends were anxious about the mother. That first night, they built their charcoal fires and sat around, talking and trying to keep the mother talking. It was all too keen and sharp and sudden to even hope that the mother would find early comfort.

The second night was a night of storm, much like the first. The wind howled, shook and rattled all the loose boards. During early evenings as we were sitting apart from the others, the mother told me about a dose of medicine that seemed to have been a mistake . . . a kind that was a lung astringent. We talked of Little Sister and thought of her until the fires were low and it was best to go to bed. The wind kept up so much noise that we could not easily have slept even if our sorrow had let us. Some of the guests slept. During the second watch of the night, the mother called me softly, and asked me to listen. . . . I heard others breathing. It was not that, she said. There was plenty of noise: creakings, jar-rings, and an occasional, irregular, soft hollow bumping tap—a sound like the touch of wood against wooden covers of deep, empty, clay-baked jars. Since nothing else ever made that sound, evidently Little Sister had come back to play a while among the jars. . . . I heard it—bump . . . bump . . . bump, bump.

Then it was the night's fourth watch, and nearing day. Labor pains came upon the mother. We arose, made fires, and sent

## MOTHERS OF FAMOUS MEN

Archer Wallace

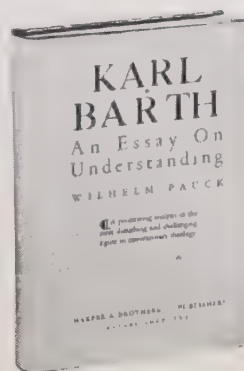
This latest book by Archer Wallace gives the life stories of the mothers of men who have achieved high place among their fellows. The quiet but powerful influence of a mother is the acknowledged source of the success of many a great man, and here we have true and intimate stories of the working of this power.

(Smith) \$1.00

## THE TEACHING OF KARL BARTH: An Exposition

R. Birch Hoyle

Here is the best means of understanding the "Theology of Crisis" or the Barthian School which has had such deep significance abroad. It has been described as an orthodox school which accepts modern science and Biblical criticism and yet holds firmly to "the faith delivered unto the saints"—therefore beyond both fundamentalism and modernism. Keyserling has said that Barth is the "one hope" of Protestantism. No one should be ignorant of this stimulating movement.



(Scribners) \$2.75

## THE CLASH OF WORLD FORCES

NATIONALISM, BOLSHEVISM, CHRISTIANITY

Basil Mathews

Here is a vivid and authentic account of present-day world conditions. The various countries, Russia, India, China, Italy and other lands that are the centers of political, economic, and social commotion appear upon the pages of the book as do pictures upon the screen. The discussions are clarified by being grouped around definite and impressive personalities, Lenin, Gandhi, Sun Yat Sen, Mussolini, Masaryk, and others. Over against these are placed the adequate personality and message of Jesus. The chapters are written with admirable reverence and balance and the whole discussion is vitally related to trends and attitudes of today.

Price, Net, \$1.50, postpaid

## A LIFE OF JESUS

By Basil Mathews

It would be difficult to find a person better qualified to write a Life of Jesus for those who are youthful and fresh in body or mind than Basil Mathews. For fifteen years he has been engaged in the composition of this book. A good part of this time he has spent in Palestine, living patiently and feeling the play of that land upon his narrative. With camera and pen, coupled with the reverence he brings to his study, he has recaptured to an astonishing degree the times of Jesus, so much so that in reading the book one gets a complete sense of historic reality. The illustrations include two hitherto unpublished ones in color by Holman Hunt and a number of photographs by the author. These photographs are striking likenesses of New Testament episodes and characters; none of them is posed but all are brilliant vignettes of the Holy Land today. Price, \$3.00

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for the Mission Nurse. The whole day, friends and relatives waited, anxiously, for the coming of the new babe that would in some measure take the ache from empty arms. Evening came. At last, when a little cry was heard and the nurse's cheerful voice said, . . . "A fine little daughter," the mother's weak response was, "I knew." . . . She knew because she believed that Little Sister had called this one to come. Some of the others believed that Little Sister herself had returned as this tiny babe.

Now, many days since the death and birth, the father has seen Little Sister: she was running about, wearing a winter top-coat. And an aunt has seen her—wearing a gay, holiday hat and being very happy. If she really came back to them, she can't be this new babe. But the

mother says, rather sadly, "I haven't seen her. I heard her and I keep thinking about her; but she never comes where I can see her . . ."

There were two or three nights, after she hadn't been gone very long, in that brief interval of consciousness just preceding sleep when the mind has released its contact with the day's activities, that I, too, knew she was there—there where I was: she was getting things out of her little apron pocket to show me; a picture card, three coppers, two stones, a wad of paper and some gay bits of broken things.

Can I say I saw her? My analytic mind has too much place for the reason of things, and thus robs itself of the things the others see. Although I do not greatly doubt that it's true, still I can't quite talk with them and say, "I saw her, too . . ."

### THE EDITORS MEET IN WASHINGTON

Forty editors of the Religious Press assembled in Washington on April 28 and 29 for the largest and most enthusiastic conference that this group has known. The

occasion was the annual meeting of the Editorial Council of the Religious Press, which for the past seven years has been bringing the representatives of the various denominational journals around the table to consider their common problems.

Under the guidance of a program com-

mittee, with John van Schaick, Jr., of the "Christian Leader," as chairman, some of the most vital issues both of editorial policy and of practical management were thoroughly discussed. W. E. Gilroy, of "The Congregationalist," disclosed keen insight in speaking of "Some Popular Mis-



conceptions of Our Work"; E. H. Rawlings, of the "Missionary Voice," lucidly analyzed "The World in Which the Present-Day Editor Lives." "The Principles Governing the Selection of Material" were dealt with helpfully by A. W. Plyler, of the "North Carolina Christian Advocate." "How Can We Handle the Circulation Problem?" was the thorny question constructively outlined by David M. Sweets, of the "Christian Observer," and discussed by Robert A. Ashworth, of "The Baptist," and almost every other editor present. Curtis Lee Laws, the veteran editor of the "Watchman-Examiner," gave counsel out of his fruitful experience on "Practical Tasks of Editing." James E. Clarke, of the "Presbyterian Advance," led the thinking of the group on "Ways in Which the Editors Can Secure Most Effective Cooperation from the Board, from the Clergy and from the Layman." J. Boyd Hunter, of the "Christian Intelligencer," presented the difficult problems of the religious press in securing advertising.

One of the most stimulating sessions was that which was devoted to the topic, "How Can the Editor Keep His Religion?" led by L. O. Hartman, of "Zion's Herald," and James H. Snowden, of the "Presbyterian Banner."

To Dr. van Schaick, who was for years a pastor in Washington, the entire group was indebted for many gracious courtesies, which made the meeting a great delight. He and Mrs. van Schaick were the hosts at a luncheon at the Cosmos Club, which was followed by brief addresses by Nathan R. Melhorn, of "The Lutheran" and Samuel McCrea Cavert, of the "Federal Council Bulletin." An equally appreciated courtesy of Dr. van Schaick's was his chartering of two large automobiles which took the editors to see the glorious spectacle of the Japanese cherry trees in bloom along the Potomac River.

The presence of Dr. J. C. Carlile, editor of the "Baptist Times" of England, together with Mrs. Carlile, added an international touch to the gathering and provided for many interesting comparisons between religious journalism in this country and in Great Britain.

Through the Washington Office of the Federal Council of Churches, arrangements were made for the editors to meet President Hoover at the White House. After the President had been photographed with the group, Paul S. Leinbach, the chairman, editor of the "Reformed Church Messenger," in presenting the greeting of the editors to the President, said:

"Mr. President, the Editorial Council of the Religious Press represents many different shades of theological opinion and many Protestant communions. There are many subjects on which we may differ, but in one we are all agreed—in our support of and affection for our beloved President. We particularly rejoice in your love for children and devotion to their welfare, your courageous support of Prohibition, and your unselfish efforts for world peace." President Hoover, who has on various occasions expressed his warm appreciation of the value and influence of the religious press, responded most graciously to these words of greeting.

The report of the Findings Committee, made up of Miss Bess White, of the "World Call"; H. H. Price, of the "Methodist Protestant-Recorder," and W. E. Snyder, of the "Religious Telescope," said in part:

"In discussing the manifold phases of religious journalism, two things seem to stand out clearly at the Washington, 1931, meeting of the Council: (1) a common purpose dominates all religious journals; (2) a common problem attends their circulation efforts.

"We feel the religious press has a distinct mission—that of promoting the Christian faith in all its implications. The Church paper approaches its objective, first and primarily by building up the Church, spiritually and otherwise, in which it finds its field and from which it has its support. This it must do by defending and propa-

gating the essentials of the Christian faith, maintaining high standards of living, supplying information that has faith-building value and is otherwise related to the work of the Kingdom of Christ, and by moulding public sentiment in accordance with the teachings of Christ. Hence, the religious press is a constructive force in the Church and in national life, supplying a need that otherwise would be inadequately supplied, if not wholly unsupplied. We have unshaken faith in the mission of the religious periodical. It is more needed now than ever before. There is a war on today between pagan and spiritual ideals, and the editors of the religious press are situated in strategic positions to render service and are potent factors in determining its outcome. Various papers read before the conference reveal the fact that there is a decided falling-off in subscribers to the Church papers. But the Church papers are not alone in this respect—secular magazines suffer as well. Whether this condition is wholly due to the financial depression through which we are passing we cannot say. Perhaps a changing emphasis in our social life requires a different type of Church paper from that now published, and

as editors we must find that new type that will appeal to the new generation, if we would maintain the influence of religious papers.

"At future meetings of the Editorial Council, it is felt that consideration should be given to the following: 1. The text and interpretation of copyright, libel and post office laws. 2. Policies regarding book reviews. 3. A prophetic message from an experienced and mellowed editor concerning the future of religious journalism in all its phases, technicalities, ethics and purposes. 4. Ways in which the Editorial Council can render definite and constructive service to its members. 5. Ways in which the ministry can be educated regarding the place of the religious paper in the Church."

Preliminary plans were made for another conference of the editors next year and the following Program Committee was appointed to prepare for it: James E. Clarke, David M. Sweets and E. H. Rawlings. Dr. Paul S. Leinbach continues as president of the Council, and Dr. Samuel McCrea Cavert, of the "Federal Council Bulletin," as secretary.

S. M. C.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Whitsunday, May 24, 1931

### Jesus Preparing for the End

Luke 22:7-23

Golden Text: This do in remembrance of Me. Luke 22:19.

Lesson Outline: 1. The Preparation. 2. The Institution.

Our lesson ushers us into that unknown upper room in Jerusalem where Jesus and His disciples held their tender and sorrowful farewell meeting. No passage in the New Testament gives us a deeper insight into the true humanity of our Lord than His words to the Twelve, "With desire I have desired to eat this passover with you before I suffer." They voice the yearning of a soul, heavily burdened, for the company and sympathy of friends. At this last meal, just before the great crisis in His career, the Master longed for the friendly fellowship of His most intimate companions with a tender human longing.

But this human touch is only one phase of the incident. We also see the divine Christ in the scenes and discourses of those last quiet hours with His disciples. In the institution of the Lord's Supper, as reported by the Synoptists, Jesus claims a unique significance for His own person in the redemption of men. And John unfolds the spiritual meaning of this supreme claim in the wonderful chapters containing Christ's valedictory discourses (John 14-17).

We have four accounts of the institution of the Lord's Supper. The earliest is given by Paul (Cor. 11:23-26), and the others are found in the Synoptic gospels. John omits the Supper from his narrative, but he reports in great detail the incidents and discourses of the last passover.

Often, in the past, men have perverted the spirit of the Last Supper by magnifying the letter. They have made of it a sacramental rite producing magical effects. They have turned the feast of love into a bone of theological contention. Even today it is still subject to many abuses. Properly understood, this simple ceremony is full of solemn meaning, for it symbolizes and dramatizes, as it were, some of the deepest realities of our Christian faith. In that upper room a yearning Saviour and

loyal friends met in tender love. And our sacramental service is a perpetual repetition of that spiritual fellowship. We meet with Christ, declaring our love for Him and pledging our loyalty. And the Spirit of Christ meets with us, girding us with peace and power.

I. The Preparation. The disciples asked Jesus where He would keep the passover, that they might prepare for it. But it appears that Jesus Himself, quietly and perhaps secretly, had made all needful preparation. Some unknown householder in Jerusalem, doubtless a friend of the Master, expected Him in his guest-chamber. That is manifest from the directions the Lord gave to Peter and John, who were sent to make ready the passover. And thus we find Jesus and the Twelve in a friend's house that Thursday evening, eating the paschal lamb in pious commemoration of the national deliverance from the bondage of Egypt.

But sin and treachery followed Jesus even into this quiet retreat. When the little company was seated, a jealous conflict arose among the disciples. And Jesus rose from His couch to give them an immortal object-lesson on humility (John 13:1-20). When the meal had been resumed, the Master startled His companions by charging one of them with treachery.

Judas imagined that his guilty secret was locked securely in his breast. But Jesus knew it. He could not speak His last words of love in an atmosphere poisoned by base disloyalty. Therefore He made it plain to Judas that He was aware of his plotting. The disciples listened with amazement to the Master's ominous words, charging one of them with His betrayal. "Is it I," they asked, Judas included. Two roads lay open to the traitor, the way of repentance and the path into the night. He chose the latter. His hypocritical question marked the depth of his guilt and shame. Christ replied, "Thou hast said." And Judas went out immediately into the night.

The passover served as a preparation for the Lord's Supper. We no longer eat the paschal meal, but we still meet to prepare ourselves for the proper observance of the Holy Communion. In our Reformed Church this preparatory service is a hallowed custom. And the incidents of the last passover may serve as a guide for our proper preparation.







than a biographical sketch or a history of the people of the earth. It always treats of persons and nations in their relation to God. This is one of the unique features of the Bible. Whenever any character is introduced, whenever the history of any nation is recorded, it is always in the relation which these sustain to God. Therefore, the Bible is a divine book. It is divine not because God wrote it with His own hand, for it was written by human personalities, but because the central, the controlling theme of it all is God. Like a scarlet thread through a rope, the idea of God and man's relation to Him, runs through the entire Book. The Bible is, therefore, profitable as a way of life. It is most practical in its purpose. It teaches men and nations how to live. It abounds in precepts. It shows what things are worth while in life

and what things are worthless. It shows how one course of life will lead to larger and fuller life and how another course will end in destruction. And most of this teaching is presented to us in concrete form. Living personalities move across its pages and great principles and ideas are incarnated in living characters. This makes the Bible so real, so fascinating. As in a mirror we see ourselves reflected. We see that these men and nations had the same failings and weaknesses, the same temptations as we have. We can, therefore, see in them the course of life that will issue in good and also the course that leads to evil. The Bible is, therefore, profitable for reproof. We can point sinners to others who have suffered for their sins and we can point saints to those who have been rewarded for their goodness. The Bible reveals to us the relative values in life.

Some things which we so earnestly desire are not worth having. They perish with the use thereof. Others are the good things which cannot be taken from us. The Bible is, therefore, a great book on religion and morals. These we can find nowhere else and therefore the Bible is worth knowing for the way of life which it offers us.

3. It furnishes us the best literature in the world. The Bible is a book of religion, but it is also a volume of literature. In style it is unsurpassed. Many great writers have gone to the Bible to get their style. How simple and how unique the style of the Bible is! Here we have some of the great epics, some of the finest poetry, some of the most beautiful stories, some of the richest narratives. Here men of deep insight have disclosed the workings of human nature and with rare genius have

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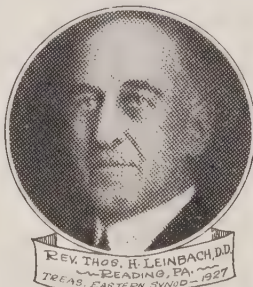
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described experiences and events through the centuries. One needs only to read the Psalms to see the marvelous poetry which the Bible contains. Is there anything in all literature that can compare with the first two chapters in Luke, or anything that can surpass Paul's great hymn of love in I Corinthians 13? In the Bible we have history, prophecy, poetry, philosophy, narrative. We have hymns and prayers, we have flights of the imagination and descriptions of nature, and of things to come that are simply bewildering. We have laws and precepts, proverbs and words of wisdom which have never been surpassed. The Bible is profitable for its literary merits and if for no other reason, it should be carefully read and studied.

4. It is a constant inspiration in life. It furnishes the man of God with all things that he may need. It is a lamp unto our feet and a light on our pathway. It is

food for the soul, and gives strength and comfort to bear the burdens of life. Because of it men have lived better and died happier. It has been the inspiration of many thousands and they have found in it a source of strength and a guide for life. Its words have been the slogan for battle and the chariot on which their spirits have entered into the presence of God. Sometimes men indeed have made it a talisman, an idol and have worshiped it, but apart from its abuse in this way, it has too often been neglected and its rich treasures remain hidden to many. It should be our daily companion. We should learn to know it better, and to make its message our own. We should read and study it constantly. With each new ray of light that may be shed upon it, its beauty, its wealth, its power will unfold for us. Be students of God's Word and thus be fully equipped for every good work for the Lord.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Henry Ford has refused to consider or permit wage reductions in his own plants, or in the more than 5,000 other factories that supply them with material and parts.

Governor Roosevelt has announced that he had dismissed the charges against Mayor Walker, of New York City, filed with him on Mar. 18 by John Haynes Holmes and Rabbi Stephen S. Wise, as chairman and vice-chairman of the City Affairs Committee, with a demand for the Mayor's removal.

Washington greeted the King Prajadhipok and Queen Rambal Barni, of Siam, as guests of the Nation Apr. 28. In the evening a State dinner was tendered them by the President and Mrs. Hoover. At this time Bryan Untiedt, 13-year-old hero of the blizzard-bound Colorado school bus, was a guest at the White House.

President Hoover and members of his Cabinet sent messages of congratulation to New York University on the occasion of its 100th anniversary, celebrated Apr. 28.

The number of deaths resulting from automobile accidents during the month ended Apr. 18 in 81 large cities throughout the United States was placed at 669, according to an announcement by the Department of Commerce.

Secretary of State Stimson felicitated Emperor Hirohito, of Japan, Apr. 29 in a transpacific radio broadcast in celebration of the monarch's 30th birthday. In his good-will message he hailed the peaceful relations on the Pacific.

Forty-five persons were killed and 41 were seriously injured when a crowded excursion train burst into flames near the little station of Benha, while proceeding from Alexandria to Cairo Apr. 29.

Births in France during 1930 were in excess of deaths for the first time in many years. There were 100,000 more births than deaths. In 1929 deaths outnumbered births by 12,000.

Three hundred and ninety-two persons were killed Apr. 29 by an earthquake on the Soviet frontier and more than 800 injured. Eighty per cent of the houses in some towns were destroyed. Moscow sent relief to the stricken areas.

Mrs. Whitelaw Reid, of New York, widow of the former American Ambassador to London and mother of Ogden Reid, publisher of the "New York Herald-Tribune," died at Nice, France, Apr. 29.

The Prince of Wales and Prince George were welcomed home Apr. 29 at the end of their 18,000-mile tour around South America on behalf of British trade.

Edwin A. Alderman, president of the University of Virginia, died suddenly at

Connellsville, Pa., Apr. 30, while enroute to Urbana, Ill., to attend the installation of Dr. Harry Woodburn Chase as president of the University of Illinois.

Troops of the Portuguese punitive expedition have made landings at several places on the island of Madeira after a bombardment following the breakdown Apr. 29 of negotiations with the rebels who have held Funchal for a month.

Mrs. Thomas J. Preston, Jr., Princeton, N. J., widow of President Cleveland, Apr. 30 was re-elected national president of the Needlework Guild of America.

Eight persons were killed and scores hurt in May Day riots in foreign cities. The killings resulted from the labor outbursts in Poland, Spain, Portugal and Cuba. Heavy police guards insured order at radicals' demonstrations in American cities. The day was quiet in New York.

The new Empire State Building, the world's tallest structure, erected in New York City at \$52,000,000, was opened formally May 1. The President pressed the button in Washington that switched on the lights within the building.

Ireland May 1 gave land to 70,000 farmers, through the new land act just emerged from the Dail, designed to speed up the process of transfer from landlord to tenant. The cost to the government was \$50,000,000,000.

George F. Baker, dean of American bankers, died at his home in New York City, May 2 at the age of 91.

The fiftieth anniversary of the Red Cross will be celebrated in Washington May 21. Half a century ago at a dinner party at the home of Clara Barton in Washington, the organization was formed.

The State Department has announced that the United States is extending full diplomatic recognition to the dual kingdom of the Hedjaz and Nejd and its dependencies in Arabia.

The 109th anniversary of the birth of General Ulysses S. Grant, 18th President of the United States, was observed May 3 with a parade up Riverside Drive, New York City, of 1,500 representatives of a score of patriotic organizations. Memorial exercises were held at Grant's Tomb.

A beautiful new group of buildings for Yale University is to be built this summer for the Divinity School at a cost of \$2,500,000. The money was left by the late John W. Sterling.

Discovery of a 4,000-year-old fortress at Homolka, Bohemia, which is described as "the most complete settlement of the New Stone Age ever brought to light," has been announced by the Peabody Museum of Harvard and the Museum of the University of Pennsylvania.

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The engagement of Princess Ileana, King Carol's sister, to Archduke Anton von Hapsburg of Austria, has been announced. The prospective Austrian bridegroom is a widely known flier, 30 years old. The wedding of the Rumanian princess will be in June.

The recently elected Turkish Parliament met May 4, and Mustapha Kemal for the third time was elected president of the republic without a single dissenting vote.

The unveiling May 4 in Paris of the memorial to Admiral Francis Joseph Paul, Count de Grasse, the victor of the Virginia Capes, was the occasion for an eloquent testimonial to Franco-American friendship. A message from President Hoover was read by the American Ambassador, Walter E. Edge.

As a result of pressure from party leaders, Senator Simeon D. Fess, of Ohio, has been induced to reconsider his intention to retire from the chairmanship of the Republican National Committee.

An entire federal garrison of 140 men perished May 1 while fighting a much superior rebel force in defense of the town of Santa Rosa de Copan, an important mining, commercial and agricultural centre in Western Honduras.

The Pulitzer awards for 1931, made to 14 persons and one newspaper for outstanding achievements in letters, journalism and scholarship, has been announced by Columbia University. "Years of Grace," by Margaret Ayer Barnes, has been adjudged the foremost novel of 1930. "Allison's House" was considered the best play, written by Susan G. Glaspell.

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## CHURCH SCHOOL PROBLEM SHOP

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By DR. W. EDWARD RAFFETY  
Professor of Religious Education,  
University of Redlands Redlands, California

**Problem:** How can we help all the members of our Church School, young and old, in their reading, and also how can we help our officers and teachers to read books to make them more efficient? I would like to present this subject to our next workers' conference. Can you give me some pointers?

**Answer:** We wish more superintendents would be as interested as this one. We are glad to offer help, and we hope in time for the next, or some near workers' conference. After all, every Church School should have a director of reading. This, we believe, will best solve the problem presented, and so we treat here the matter somewhat in detail.  
**In Every Church School a Director of Reading**

It is high time for Schools to discontinue the office of librarian, and to elect instead a director of reading, somebody who will be more than a custodian of a few good-goody books that seldom are read by any children, never by red-blooded virile-minded boys and girls, and never by officers, teachers or other workers.

Rightly understood, there is probably no officer in the whole Church who has a finer opportunity than the Church School director of reading. How often it is true that young people and adults, too, read inferior books because no one suggests the better kind. To direct the reading of children and young people, what a privilege!

The director of reading will function largely in his service to children and young people, and mainly in the field of religious books. In such a capacity, the position demands a mature man or woman, of a broad, general education and wide observation.

#### Qualifications for a Director of Reading

Five things are essential in the qualifications of a director of reading. **First**, he should know human nature and the literary needs of boys and girls and young people as they come through the different stages of growth and development. **Second**, he should know best books, especially the best religious books, that are suited to the understanding and interests of those whose reading he seeks to direct. **Third**, he should believe in good books as potent factors in character-making, that the printed page is so human that it becomes a personal and powerful messenger which vitally affects the ideals of readers, determining their decisions in life-conduct situations. **Fourth**, such a director should be tactful and resourceful in suggestions and genial and gracious in approaches, so that the service to be rendered will be welcomed—indeed, sought after—by those who want to read the best. **Fifth**, he should be a specialist in religious books and papers, being thoroughly acquainted with the old-timers and also the new-timers.

#### Assistants Needed

If the Church School served by the director of reading is a large one, he will need assistants. Three may be appointed who will carry responsibility as follows: (1) For children's books, (2) for young people's books, and (3) books for adults. Or the director's helpers may function as to kinds of religious books, viz., (1) books for Church School workers, (2) books on parent problems, (3) books on missions and missionary education. Either division of labor means specialists who themselves, under expert guidance, will render most acceptable service. When a smaller church or group is served, the one direc-

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tor of reading may of necessity be compelled to handle the whole situation, perhaps majoring from time to time on certain phases of his responsibility; e. g., he could well give himself continuously for a period of several months to religious books for children.

If any of the personal qualifications above referred to are missing, it is the first duty of a director to standardize himself; i. e., bring his personal assets to the highest level. Then, religiously having set his own personality-house in order, he should move into his professional workshop and face there his many duties and privileges as a Church School director of reading, surely a high and holy calling, a



calling with a big, man-sized challenge in it. Rightly understood, the work of a high-grade, conscientious director of reading may grow into a recognized profession. Next to the minister of a Church, who can exert more influence than such a director, especially in the lives of children and young people? With the dominance of sheer intelligence, plus a genial common sense, a windome spirit will make such a director a leader of pre-eminent usefulness in advancing the Kingdom of God.

#### Duties and Privileges

The following suggestions are mere signposts pointing the way to efficiency. Manifestly, some of the many duties and privileges are:

1. The director should know first-hand, as far as possible, the best religious books, such as the devotional classics, the generally accepted inspirational books of the generations, and the other religious books known to have permanent value.

2. The director should know lists of religious books, and where to get these lists; he should be a regular reader of the "Publishers' Weekly", the "Bulletin of the American Library Association," the trade lists of publishers, the lists issued by such publications as the "Reformed Church Messenger," "The Heidelberg Teacher," "International Journal of Religious Education," and other Christian educational magazines.

3. The director should keep in active touch with all publishers of religious books; such publishers will be glad to co-operate, and in most instances place accredited, aggressive directors on their office records for the reception of regular lists.

4. "Armed" with information found in the above sources, the director should visit local bookstores and newsstands for friendly contacts, local information, sympathetic suggestions and mutual helpfulness. Except in very unusual situations, the director and the book-dealer will be able to stand together in a great community enterprise; if the director, after patient, tactful, kindly inquiry learns that any local dealer peddles poison in page doses, then the director should arouse sufficient public opinion to put personal and pecuniary pressure on such a dealer as an undesirable citizen. 5. The director of reading will get well acquainted with the public librarian, and assist in every possible way, not only in a wider use of the general religious books already in the library, but also learn the nature of general books, which children and young people, in particular, love and read; working hand in hand, these twins in the best books crusade can win triumphs of immeasurable importance.

6. The director should prepare and post lists, if possible annotated, of best books for children, young people and adults, placing these on accessible bulletin boards.

7. Directors should be ready to assist parents in selecting best books for Christmas and birthday presents for their children and their friends; there are many parents who really care and are vitally concerned in the best reading for their children; the right kind of director could be an emergency crew at the oars awaiting the siren call of parents.

8. The director should co-operate with pastors and Church School superintendents in calling attention publicly to new religious books; the efficient director occasionally will be invited by the pastor to give a minute message on best recent books; very often the Church School superintendent will request brief public statements regarding books or lists; about twice every year the director should be given major time at the monthly Church School workers' conference to mention helpful books and periodical articles.

9. The director will count it a privilege to confer with public school and Church School parent teacher associations.

10. Women's missionary organizations in the Church will appreciate the wise direction of a good book guide; the director should welcome requests to be of assist-

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ance in reading contests; men's brotherhoods eager to serve can be helped to see the service books for reading or study.

11. The director will have no difficulty in securing money to purchase books for small sunshine libraries for shut-ins, and then keep these sets of books circulating as good will messengers of the Church to those unfortunately confined at home as invalids or those convalescing in hospitals.

12. The director of reading should cultivate fellowships with others in similar positions in the community for conference, encouragement and practical profit in making the work a real profession.

These opportunities, briefly mentioned, are only a few doors through which a wideawake director will go into ever-increasingly useful fields of this unselfish Christian ministry.

Of the immediately responsive and needy field for the director is the creation in his Church or community of a working library of books on religious education for the many officers and teachers of the Church School, with its Sunday, week-day and vacation sessions, also for members of the adult and young people's classes. List of books suitable for such a workers' library will be supplied promptly by the publishers of this journal upon receipt of your request.

#### MEETING OF THE EXECUTIVE COMMITTEE OF THE GENERAL SYNOD

(Continued from page 2)

valuable data and recommendations for the conduct of the business and administration of the Church. The Assistant Executive Secretary reported on publicity, Stewardship and promotion, presenting in brief the values of Stewardship Year and the Every Member Canvass for local and benevolent causes, to be held in November of this year. He credited the Synodical and Classical Missionary and Stewardship Committees with considerable work and growing leadership. Much publicity has been given our denominational work in the Church papers and other periodicals weekly. Stated Clerk Stein presented statistical reports and was authorized to attend the Statistical Conference in New York. Treasurer Warner reported that moneys for contingent expenses are now being paid with greater regularity and where there have been delinquencies satisfactory adjustments are being made.

The Executive Committee functions through various committees. The Committee on Church Administration reported

CH. VI

JOHN

48 "I AM THAT BREAD OF LIFE"  
49 "Your father is in heaven and are dead."  
50 "This is the bread that comes from heaven, that a man may eat and live."  
51 "I AM THE BREAD OF LIFE. He that eateth of this bread shall live in him forever."  
"The Gospel of John the Apostle"

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through its chairman, Dr. Schaeffer, that the Hungarian Classes have been organized as follows: Eastern, Central, Lakeside and Zion's. It was recommended that June 21, 1932, be fixed as the date of the next General Synod at Grace Church, Akron, O. This recommendation was finally adopted. The Committee further recommended that the expenses of the Executive Committee from June to December, 1929, which were advanced by the Board, be refunded in part to the Boards. Dr. Stein was appointed to represent the General Synod in carrying out certain conditions in the will of the late Samuel Walton, of Greensburg, Penna.

The Committee on Church Government reported through Dr. Rupnow. This Committee is studying and directing the deliberations on the revision of orders of business. Definite progress was made. Executive Secretary Lampe, who had been commissioned to study and recommend improvements in the orders of business, submitted an illuminating report full of "fact" material and laid the foundations upon which a new order of business for General Synod, the District Synods, Classes and Consistories could easily be built. Dr. Schaeffer submitted a statement recommending an entire reorganization of the administration of the Church. Both reports were discussed at length and recommended to the Committee for detailed study and later recommendations. To clarify the presentation of this item was alone worth the meeting and will save General Synod years of waiting, for it would require a long time until some definite improvement in orders of business could even be suggested, much less framed and recommended. The matter of "conservation of Church members" received much attention and will be considered further. It was decided not to have a column for "inactive members" added to statistical tables. The matter of marriage and divorce, to which Chairman Rupnow is giving much studious thought, was considered at length. No change of Art. 207 in the Constitution should be made, but rather a stronger emphasis laid on the Christian concept of the marital relations.

One of the most worth while matters, which engaged the attention of the Executive Committee, and one which alone justified the holding of this meeting, was submitted by Dr. W. F. Kosman, the Chairman of the Committee on Spiritual Resources. The specific recommendations enthusiastically adopted are as follows:

1. The 400th anniversary of the death of Zwingli should be utilized as an oppor-



tunity for developing denominational consciousness and for the purpose of announcing the plans of the Executive Committee for the deepening of the spiritual life.

2. Dr. Schaeffer as President of General Synod requested to prepare an outline for a series of meetings to be held in various sections of the Church by a flying squadron of speakers during the fall.
3. Definite announcement and assignment of speakers.
4. Fixing the following program for the period January to June, 1932, with two objectives: **deepening the spiritual life of present members and reaching the unchurched.** The following five point program is to be effected in every congregation: (a) Enlisting a group of personal workers; (b) Organization of Church membership classes; (c) Go-to-Church campaign; (d) A preaching and teaching program; (e) Lenten and Holy Week services.

We are persuaded this will give new life to our Church and new joy to the pastors in their spiritual leadership. This can well be done together with the Every Member Canvass some time this fall.

The **Committee on Stewardship**, Dr. Mickley, chairman, presented a resume of Stewardship activities for Stewardship year, where Stewardship has been kept in the foreground by pastors and Churches and Church organizations. Much Stewardship literature was requested. More than 200 of the sets of Stewardship books were bought, and there were 5,300 requests for Stewardship packets and requests for 7,800 Manuals for Confirmation Classes and Young People. The Woman's Missionary Societies reported, through Mrs. John Lentz, that a list of 2,000 tithers is kept in her office. The Committee heartily assented to the recommendation that increased emphasis should be laid upon proportionate giving and that Stewardship be made a part of the curriculum in educating the members of our Church. Stewardship must be an ongoing study from year to year and never cease. The ideal must be "Every Church member a Christian steward."

The **Committee on Promotion**, Dr. Runkle, chairman, submitted its report. The main project of the year is the EVERY MEMBER CANVASS to be held in every congregation wherever possible, this fall, with the purpose of linking up every confirmed member as a partner in the whole Christian enterprise. A new stereopticon lecture on "Our Church and the Kingdom" is being assembled by Drs. Casselman and Darms. An illuminated booklet, full of facts on the work of the Boards, is to be prepared and to be made available for the Every Member Canvass.

At the close President Schaeffer, upon request of the Committee on Promotion, read a very timely and striking message on present conditions and obligations of the Christian Church. This is to be read from every pulpit on Trinity Sunday.

The **Committee on Publicity** reported through Chairman Lampe that much publicity has been given our denominational work in the Church papers, periodicals and a string of 450 newspapers, wherever people of our Reformed Church live. Biographical sketches and photographs of every minister, and some prominent lay members—men and women—are to be secured and kept in our files ready for use.

The **Committee on Co-ordination of Finances**, in the absence of Chairman Coblenz, reported through Dr. Runkle on the matter of annuities. It recommended the rates as tabulated by the Conference of Interdenominational agencies, with 8% the maximum for any age, these rates not to be retroactive, but applied only from now on if adopted by institutions, Boards or groups. A Conference on Annuity Agreements is to be held under the Executive Committee to which executive representatives of all Boards and agencies of our Church are to be invited. A petition was

## Children's Day Invitation Post Card



978

No. 978. Just the kind of a card to mail out for a large attendance on Children's Day. Design is bright and cheerful. The happy blue-birds are singing in the rose trellis. Price, \$1.25 per 100.

### CHILDREN'S DAY POST CARD No. 569

This invitation card is dainty and will appeal strongly to the children. Illustrated in charming colors. Price, 20c per dozen; \$1.25 per 100.



976

### CHILDREN'S DAY SOUVENIRS

976. A cut out in the form of a shield with a design of a boy and a girl on their way to the Children's Day Service. Printed in 10 colors. Punched and Strung. Size, 2 x 2 1/4. Price, \$1.00 per 100.

977. Design of a boy and girl at the Children's Day exercises. Printed in full colors on strong stock. Punched and strung ready for use. Size, 2 x 2 1/4. Price, \$1.00 per 100.



977

### CHILDREN'S DAY SOUVENIR CARD, No. 638

Not a mailing nor an invitation card, but a charming and unique souvenir to be given every one attending the Children's Day Sunday School service. Lithographed in soft, warm colors, and embellished with a Biblical miniature masterpiece. Can be used as a bookmark. Nothing finer has ever been offered to schools. A more effective method of creating goodwill and advertising your school is not available. Be progressive, advertise your school to the community. Oblong; size, 6 1/2 x 2 1/2 inches. Price, per dozen, 20c; per 100, \$1.25.



## PROMOTION CERTIFICATES

Size, 10 x 13 1/2 inches  
Price, 60 cents a dozen

- No. 710. Cradle Roll.
- No. 711. Cradle Roll to Beginners.
- No. 712. Beginners to Primary.
- No. 713. Primary to Juniors.
- No. 714. Junior to Intermediate.
- No. 715. Intermediate to Seniors.
- No. 716. For the Ungraded School.



No. 763. Primary to Junior



No. 711. Primary to Junior

### PROMOTION DIPLOMA CARDS

Size, 5 x 6 1/2

5c each—50c per dozen

Each with an Envelope—Beautifully Tinted

- No. 760. Cradle Roll.
- No. 761. Cradle Roll to Beginners.
- No. 762. Beginner to Primary.
- No. 763. Primary to Junior.
- No. 764. Junior to Intermediate.
- No. 765. Intermediate to Senior.
- No. 766. Ungraded.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH  
1505 RACE STREET  
PHILADELPHIA, PENNA.

received from the Board of Home Missions and the Board of Foreign Missions appealing for relief from their distressing situation. The Committee sympathizes with them in their dire need and recommends that secretaries and Boards challenge men and women of means, and assist delinquent congregations in raising their Apportionments.

The Reformed Churchmen's League made report on its work and literature. The League is growing and a Chapter should be established in every Church. A Conven-

tion of Reformed Churchmen will be held at Harrisburg, Pa., on November 10, 11, 12, 1931.

Every minute of this meeting was packed with profound and painstaking thought and left with the members a picture of a Church which is reaching out and truly at work seeking to function as an agency of God for the salvation of souls and for the promotion of the Kingdom of God. The next meeting of the Committee will be held Sept. 15 and 16 at Harrisburg, Pa.

John M. G. Darms.